

# THE PENTECOSTAL HERALD

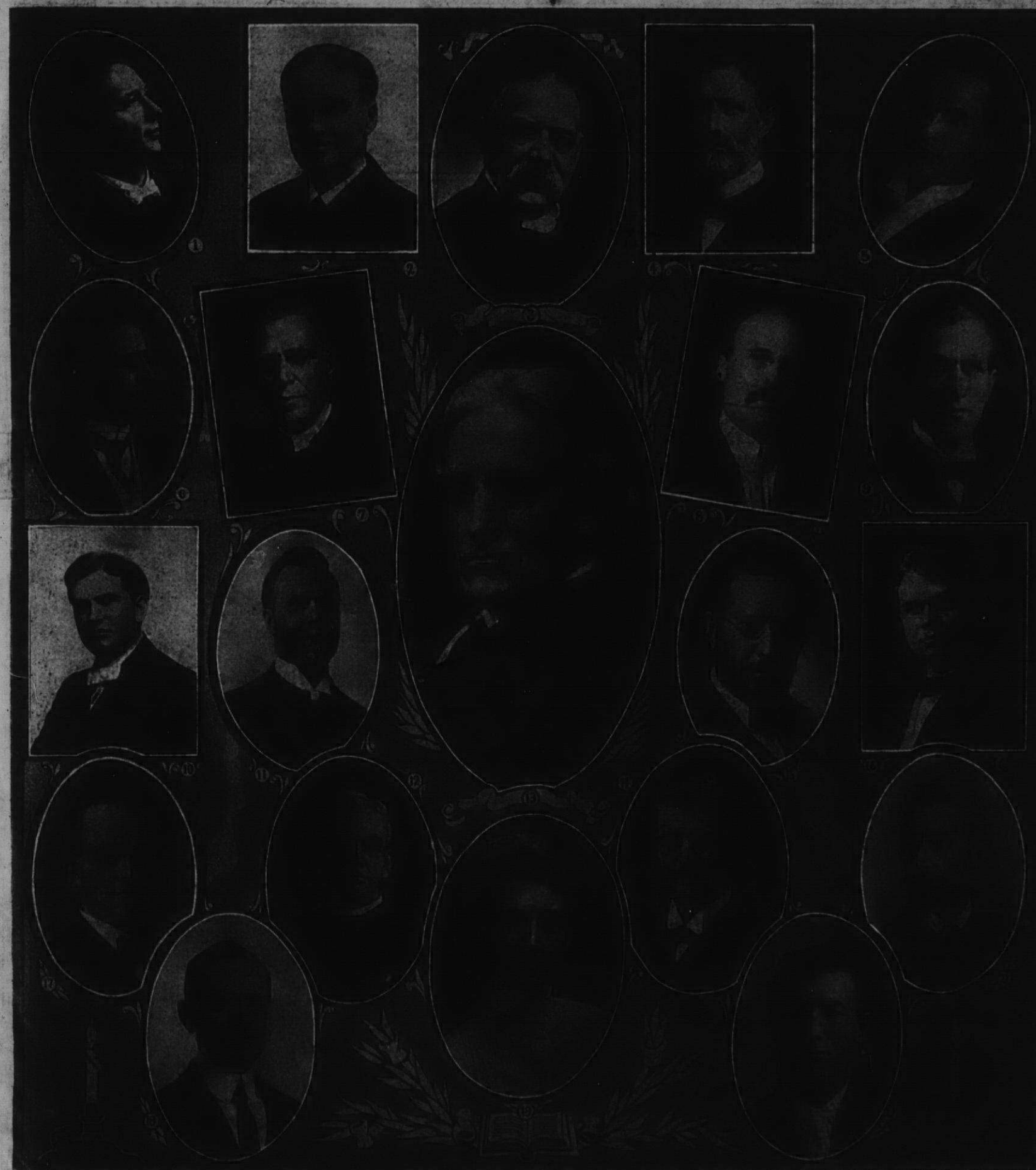
AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts. 2, 4.

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, January 7, 1914.

Volume 26, No. 1  
\$1.00 Per Year.

## Some Of Our Contributors For 1914.



1. Rev. W. H. Huff; 2. Rev. C. B. Allen; 3. Rev. J. Gregory Mantle; 4. Rev. C. C. Cary; 5. Rev. Andrew Johnson; 6. Dr. M. A. Beeson; 7. Bishop W. F. Oldham; 8. Rev. C. E. Wimberly; 9. Dr. Henry Ostrom; 10. Rev. Guy L. Wilson; 11. Rev. Joseph H. Smith; 12. Dr. Edwin Whittier Caswell; 13. Dr. H. C. Morrison; 14. Rev. H. L. Powers; 15. Rev. Bud Robinson; 16. Rev. Luther B. Bridges; 17. Rev. I. M. Hargett; 18. Rev. J. W. Beeson; 19. Mrs. Bettie Whitehead; 20. Rev. C. C. Wilkinson; 21. Rev. B. F. Darling.



## Our Contributors For 1914.

Our readers have noticed on our front page, cuts of our contributors for 1914. We wish to say that Mrs. Abbie C. Brown will continue to write for THE HERALD in her usual helpful and attractive way. Many letters are received daily telling of the great help her writings have been to our readers, and we are sure they will be delighted to know she will continue with us.

**BISHOP W. F. OLDFHAM,**

A man who has spent the greater part of his life in the foreign field, will write some articles for THE HERALD on the general subject of the inner workings of the gospel in mission lands; how it affects people in their inner thinking before it shows itself in outer conduct. This will be a great treat for our readers, especially those interested in missions, and that includes us all.

**REV. C. C. CARY,**

Who has charmed us with his wholesome and practical writings so often during the past, will continue to hand out "things new and old" to our readers. Bro. Cary believes in giving his medicine without sugar coating it, so the bitter may be discovered in time to avoid the dangers which lie in the pilgrim's pathway as he journeys to the skies.

**REV. BUD ROBINSON,**

The inimitable preacher and writer, will continue to serve a wholesome meal each week from THE HERALD pantry. You may be sure of a full course, juicy and sweet with the unction from a Spirit-filled man. He will give us the latest news from the firing line saturated with the drippings of the sanctuary.

**REV. GUY L. WILSON,**

One of our most prominent and successful preachers, will write from time to time for our columns. We are sure his friends and our readers will greet what he has to say with great pleasure and eagerness.

**DR. M. A. BEESON,**

President of Meridian Male College, Meridian, Miss., will give us occasional articles along lines which he thinks will be most helpful to our readers in deepening their spiritual life and encouraging them for better living.

**REV. W. H. HUFF,**

Who is a most successful evangelist as well as a fluent writer, will send us articles as his time will permit. Bro. Huff may not come as often as we desire, but what he says counts for the good of those who read after him.

**REV. C. F. WIMBERLY,**

Noted as a writer, and just as remarkable as a pastor-evangelist, will contribute to our columns for 1914. Our readers know enough of Bro. Wimberly's writings to judge for themselves what they may expect from his facile pen. You will find him one of the most original and fascinating writers of the day.

**DR. J. W. BEESON,**

President of Woman's College, Meridian, Miss., will respond to our call for matter and will doubtless deal with subjects that concern and interest the people.

**REV. C. B. ALLEN,**

Whose articles are always read with interest, will write among other things, of his experiences in Alaska, as he will travel through that section during the year.

**REV. JOSEPH H. SMITH,**

Who has recently returned from a tour of evangelism through the Orient, will send us occasional articles treated in his unique and helpful manner.

**REV. B. F. DURLING,**

A man of deep piety and sincere desire to help those who may read after him will again write for us. His articles always impress us as coming from the pen of a man who knows the Lord, and whose messages have been written under the impulse of the Holy Spirit.

**REV. H. L. POWERS,**

Who is extensively known as an evangelist, will have helpful articles that our readers will be interested in. Bro. Powers is a unique character and has a way of doing things peculiar to himself, and you will find his writings equally as interesting.

**DR. HENRY OSTROM,**

Who is an author of note, having written several books, will again charm us with his timely articles.

No one can read what he has to say without being built up and blessed in his spiritual life. Dr. Ostrom's ability as a writer and preacher is widely known throughout the country and we deem ourselves fortunate in securing him for 1914 as a contributor.

**REV. C. C. WILKINSON,**

A pastor and writer, has been writing several fine articles in the past year and so will not be entirely new to our readers, but this is our first time to enroll him among the contributors. We appreciate his worth and so have secured him as a regular contributor.

**REV. ANDREW JOHNSON,**

Will continue to write in his own peculiar and attractive style and will charm our readers with articles on the following subjects: "Entire sanctification from a biblical, exegetical, theological, philosophical and polemical standpoint." A restatement and new statement of the doctrine of the "Second Coming of Christ," "Divine Healing in its relationship to holiness." Some lively articles on the great subject of state-wide and nation-wide prohibition.

## Some Themes

Which will have Special Attention by H. C. Morrison, Editor in Chief of The Pentecostal Herald during 1914. These Articles will be worth reading.

### RENEW NOW.

**SANCTIFICATION**—What it is, What it is not, How to obtain it.

**SALVATION**—Is it a Human Decision or a Divine Revelation?

**EDDYISM AND RUSSELLISM**—The Classes of People they Deceive and Why.

Some points for the Holiness People to Guard carefully.

The Future Punishment of the Wicked, or What is Hell?

The American Methodist League—Why it should be organized, and Some Things it could do.

Does the Laboring Man receive a just share of the Products of his labors?

What about our Evangelists? There will be a lengthy and interesting discussion under this head.

**REV. LUTHER B. BRIDGERS**

Has promised us a number of articles which we are sure will be inspiring to the spiritual life of our readers. Having traveled and labored among so many kinds of people he will write upon living issues which concern and interest our readers. He is one of our most successful evangelists and we are sure will be appreciated by thousands all over our land.

**REV. I. M. HARGETT,**

A pastor of prominence in South Dakota, will be at our command for contributions during 1914. He is one of the most aggressive young preachers in the M. E. Church, and will write from a practical standpoint giving such things as will help us in our daily lives.

**REV. EDWIN WHITTIER CASWELL,**

One of our writers for 1913, needs no introduction to our readers. His splendid articles which have appeared quite often during the past year, have been an inspiration and blessing to all of our readers. We certainly consider ourselves fortunate to be able to retain him among our contributors as he is a writer of no mean ability. While his writings are written in the most fascinating style, yet they are full of food that builds up the spiritual man and draws one a bit nearer the goal of a perfect life. It is with great pleasure that we announce him for 1914.

### EVANGELISTS

Will be given their usual prominent place on the evangelistic pages and we invite one and all to use this for their own interests, and to bring the people in touch with their work throughout the year. We wish to assure our evangelists that our columns are open for them to glorify the God of battles in this way. How it inspires the hearts of the dejected "Elijahs" all over the country to know that there are still "Seven thousand who have not bowed the knee to Baal." Brethren, come often with reports dripping with the unction of his Spirit who has promised to be with you to the end.

**OUR BOYS AND GIRLS,**

Without whose page THE HERALD would not be complete, will still have the pleasure of visiting "Aunt Bettie" during 1914. The page is growing in interest for the letters come about two to one faster than formerly. How we appreciate their thought of us and the eagerness with which they make their long journeys from all over the land to chat with the cousins and "Aunt Bettie" awhile. Come on boys and girls, let us make this the best page in THE HERALD.

**OTHERS,**

Whose names do not appear as regular contributors, will continue to write for THE HERALD. We do not have to tell our readers of the splendid articles which are dropped in for good measure from week to week, written by men of experience and learning whose writings help to cheer us along the way. Dr. Newton Wray, a technical scholar and a man of wide research, will furnish us with a number of articles on the "Second Coming" which we are sure will contribute to the worth of THE HERALD. Time would fail us to speak of Bishop Warne, Stanley Jones, and others from the foreign field who will keep us in touch with the great work of the Kingdom in the Orient.

**DR. J. GREGORY MANTLE,**

Recently of London, England, a man of erudition and wide experience as a preacher and traveler throughout the world, will have charge of the Question Bureau and Sunday school lesson in the place of Bro. Paul, who has taken charge of another paper. While we regret to lose Bro. Paul, yet we deem ourselves most fortunate to be able to secure Dr. Mantle to take his place. In addition to the departments occupied by Bro. Paul, Dr. Mantle will have a "Preachers' Page" in connection with the Question Bureau which will afford added interest to that department. We need not spend time and space in eulogizing this man as his work will speak for itself from week to week.

**OUR READERS,**

You will see from the above list that we are going to spread the best bill of fare before you that we have ever done. We think of your interests, are concerned about what concerns you, are solicitous for your highest spiritual welfare, and wish to help you in every possible way during 1914. Will you not remember to pray for us, speak a good word for THE HERALD and try to introduce it to homes where they are not acquainted with it, and in every possible way help us to further the great cause of full salvation.

**MRS. BETTIE WHITEHEAD**

Will continue to act as Office Editor, reserving the fourth page as the platform from which she will speak to our readers each week. She wishes to thank those who have so cheerfully responded to her requests during the past year, and the kind criticisms of friends and words of encouragement which have helped her over the testing places. She feels deeply indebted to the regular contributors, the occasional contributors, the "Letters from the People," the evangelists with their glowing reports, and our bright-eyed boys and girls who have helped us to steer THE HERALD ship over the sea of 1913. We do not feel it is necessary to ask your prayers and abiding support, for we believe we have them; but we would remind you to linger a little longer at the mercy seat, let your petitions reach a little farther, let the "entering into your closet" be a bit more frequent, the heart-searchings a trifle more severe and our love for a lost world more fervent—in a word, that the 13th Chapter of First Corinthians be illustrated and demonstrated in each of our lives, then the closing of life's volume for 1914 will find us indeed a year's march nearer our eternal home. Most heartily we wish for each of our readers a Happy New Year!

## EDITORIAL—Rev. H. C. Morrison.

### NEW YEAR GREETING.

How rapidly the months circle by! It seems a very short time since we dictated a word of greeting to THE HERALD readers at the beginning of the year 1913. During the past twelve months a goodly company of our great family have crossed in triumph to the other shore, and are now resting and rejoicing at the Master's feet. Before another twelve months shall have passed away some who are reading these words will have conquered the last enemy and gone home to be with the blessed Master forever.

How impossible for us to look into the future or prophesy what it holds for us; but we remember with comfort to our hearts that the Scriptures have said that "All things work together for good to those who love God." Death itself, is not a calamity if it means ascension to the presence of the Father and the loved ones gone before. Let us see to it that by divine grace we put ourselves into that blest company who love God, then without doubt or fear we can claim the "All things."

We believe the past year has been one of gracious progress in the Holiness Movement. While the enemy is powerful and aggressive and while wicked men are waxing worse and worse, unbelief and skepticism in their various forms are found on every hand, and worldliness is pressing in upon us like a great flood, the Holiness Movement is going forward with unshaken faith in the inspiration of the Bible, the deity and saving power of Jesus Christ and the efficiency and triumph of the blessed gospel. While the battle is hard, the victories are many and glorious.

We believe that devout people of all evangelical churches who love the Bible and are loyal to the blessed Master, who grieve over the destructive criticism and unbelief which are making such fearful inroads into the church, are becoming far more friendly in their attitude toward the Holiness Movement. They have seen that the holiness people are loyal to the word of God, are devoted to the Lord Jesus, are firm believers in the personality and presence of the Holy Spirit; that they are zealous for the spread of the gospel, that they delight in seeking to win the souls of the people from sin; that they rally to every call in the great battle against the whiskey demon; that they keep the Sabbath, and take God's side on every question of morals, good order, the uplift and blessing of humanity. They are also learning that the holiness people do not claim to have reached the place beyond temptation, or where it is impossible to sin, or where they cannot grow in grace; but that they claim that by faith they have been cleansed from sin through the atoning merits of the blood of Jesus.

The great doctrine of full salvation through the medium of many papers especially devoted to its propagation, is spreading rapidly throughout this continent. Tons of books, tracts and pamphlets on the subject of the mighty power of Christ to save to the uttermost are being spread broadcast and read with eagerness by hungry multitudes; a great army of evangelists, men and women, are preaching day and night a full redemption from sin through faith in Christ; and every twenty-four hours, the year round, a great host of people is hearing this blessed good news. In the slums, rescue homes, downtown missions, factories and backwoods communities glad and earnest hearts are holding up Jesus and offering him as one who can save his people from their sins, and present them to his Father without spot.

Let us gird ourselves for battle as never before, giving ourselves more completely to our Lord, being filled more and more with the Holy Ghost, and pressing on with an untiring and devoted faith in the great work of the world's evangelization. Let every reader of THE HERALD make it a point to try to bring the doctrine of entire sanctification to some one who has not yet heard this gracious truth. Circulate books, hand out tracts, give away copies of holiness papers, secure subscribers, help to educate young preachers who are to go out and publish abroad the fulness of the blessing, contribute something to send sanctified missionaries to the foreign field, arrange to attend the conventions and camp meetings; press the good work on every hand, by no means neglecting the backslidden, lukewarm and unconverted. Our faith is strong for a year of victory. The closing year has been the best in the history of THE PENTECOSTAL HERALD. We are expecting this to be a still better year. We have secured a number of contributors, some of them new ones, who will bring life and spirit into the work, and help to make THE PENTECOSTAL HERALD a greater blessing than ever before. Pray for us, that God may grant us wisdom and grace for every good word and work, and so guide us that his name may be glorified and his people blessed.

### THE AMERICAN METHODIST LEAGUE.

#### PART V.

#### WHO IS A METHODIST?

Paul in his epistle to the Romans, 2:28, 29, says: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

This same statement may be made with reference to a Methodist. He is not a Methodist necessarily whose name is enrolled on the church record, and who complies with some of the outward forms of Methodism, but he is a Methodist who is one inwardly, whose heart has been renewed by divine grace, who believes the great doctrines, practices the precepts, and follows the example of the founders and fathers of Methodism.

A Methodist believes the Bible, to him it is an inspired book. Its commandments have absolute authority, its promises are full of glorious possibility; it is a revelation from God, his will, his law, and his scheme of human redemption. A Methodist believes in the deity of Jesus Christ and worships him as one and equal with the Father. A Methodist believes in the Holy Ghost, his divine presence in the world to illuminate, convict, regenerate, witness, guide, cleanse, fill and abide in the children of God. A Methodist believes in the fall of Adam, the corruption of the human race; that man is lost and helpless without divine mercy.

A Methodist puts much store to the atonement; all his faith and prayers and hope for salvation and eternal life gather about the cross. He believes in conviction for sin until the soul is filled with bitterness, grief and shame because of its wickedness before God; he believes in pardon, full and free and gracious, as conscious as life itself, and the witness of the Spirit to this pardon and his acceptance with the Father and communion with the blessed trinity.

He believes that the nature of sin remains in the regenerated, that as Paul taught, there is a war in the members of those into whom the new life has come, struggling against the old life which remains, and he believes that the Holy Spirit can and does apply the blood of Jesus, cleansing out all remaining sin and making the heart pure and holy. He believes in the baptism with the Spirit,

the powerful incoming of the Holy Ghost, expelling every foreigner and keeping the temple of God against all evil.

A Methodist believes in revivals of religion; in the combination and union of all the spiritual praying forces of the church and community, to bring to bear the gracious influence of the gospel, song, and prayer upon the hearts and minds of the unregenerated, of times and seasons set apart when business is largely put aside, and the people of God give themselves over to the great work of soul winning, and take upon themselves a burden of prayer and travail for the revival of the church, the conviction of sinners, the conversion of mourners, the sanctification of believers, the building up, growth, and enlargement of the sanctified.

We are well aware that there are many people whose names appear on the rolls of membership in the Methodist Church who are not in harmony with true Methodism, nevertheless there are yet a host of genuine Methodists left in the world. They have the truth of God, the real gospel which is divine power unto salvation, and a great obligation rests upon them to preach and promulgate this great truth and to stand together heroically, contending for the doctrines and experiences that once made Methodism a most marvelous power in the world for the salvation of souls.

In our travels everywhere we meet with ministers and laymen, brothers and sisters in the Lord, who are lamenting the decadence of real Methodism and grieving over the fact that men are forging to the front and getting into power who are seeking to undermine and destroy the faith of the people in the word of God, who are ridiculing the idea of the fall of man, the sinfulness of human nature, the necessity of regeneration, and the power of the cleansing blood. Men who have gotten themselves into power and place and who, quietly but constantly, are stealing away the crown jewels from the brow of Methodism.

It is time we got through with mere complaining, nursing our hands in grief and sorrow, and that we rise up and stand together for one tremendous effort in defense of the faith. The rank and file of the church have a right to speak; this is a democratic country, and a democratic age, and with God's good help we will introduce more of the democratic spirit into Methodism. We will not submit to the dictation of unbelievers and infidels; men with new notions and theories who are contributing nothing to the world's evangelization, the salvation of sinners, or the increase of the spiritual life of the church. We intend to inquire with reference to who are supported by our contributions, who eat the bread of the church while they rob the flock of the truth of the gospel. We do not want watchers on the walls of our Zion who give out an uncertain sound. We owe it to God, to the church, to the times in which we are living and the generations which will follow us to organize ourselves into a great, American Methodist League for the purging of the church and arresting of the destructive criticism, unbelief, and worldliness which are being forced upon us by conceited men who have given up the faith and sought to make themselves popular with the wealthy and worldly.

We propose to unite our forces, get ourselves together and to speak with the authority of a multitude of people who believe the eternal truth of God and stand for the things that brought Methodism into existence and made her a power in the world. It does no good to whine and find fault while the enemy laughs us to scorn. The time has come for action. We believe there is a host of Methodists in this great country who are ready to rise up, stand together, and do something, that will overthrow the rampant and restless company now proposing to trample old Methodism out of existence.

(Continued next week.)



## A New Year Message.

Bishop W. F. Oldham.

Dr. Morrison has asked me to write from time to time in THE PENTECOSTAL HERALD and I gladly accept the invitation, because he asked me, and even more gladly in the hope of finding a closer companionship with the household of faith and of possibly ministering to some of that household in the things of the Spirit.

As the New Year approaches the season calls for both retrospect and forecast, for praise and gratitude and humble petition for guidance and keeping. Looking back over the past year how wonderful the record! With whatever high hope and glad assurance of God's goodness the year was begun, it closes with a more wonderful history than faith's brightest prevision had pictured. "We have run and are not weary; we have walked and are not faint," and beyond our largest hope he has been with us—our "shield and exceeding great reward."

Not that the year has moved along the course we had expected and planned for. With many all pre-suppositions of the year's course have been entirely beside the facts, and yet the way in which we have been led has already proved itself the fairer to our eyes, the more restful to our souls, and the more fruitful in our lives. God's appointments may often in the beginning seem man's disappointments, but when the weaned soul yields itself utterly to God, flowers begin to spring up beside the unexpected pathway and presently to the wholly trusting heart, fruit begins to abound. It was out of such an experience in his own life that the chastened but trusting Cowper wrote:

"Ye fearful saints fresh courage take,  
The clouds ye so much dread,  
Are big with mercy and will break  
In blessings on your head."

So many a dear Christian heart has found in this year of grace, now dying—1913.

## A PROSPECTIVE GLANCE.

And now what shall we look for in 1914? Are there not two great matters to be desired, and shall they not be the subjects of our New Year praying? First, that God may give to us a deep and conscious sense of his holy presence, that our souls may be heavily freighted with God; and this for our own deepest and most assured happiness, for as one of the quaint writers of the olden days has said, "There is no happiness but calm: there is no calm but God." When the soul becomes the conscious abiding place of the Holy Spirit, the "Fellowship and communion of the Holy One" become the normal condition of the illuminated and rested heart, and the "Peace of God which passeth understanding" possesses the soul.

Whatever of rapture and ebullience of feeling may be denied, may this calm, unfretted peace which holds in it the conscious presence of the soul's Beloved, be ours through all the unseen paths of 1914. To hold this great gift of God will call for daily and hourly prayer and watchfulness, and for that quick momentary receiving of the Holy Ghost which we have learned is as necessary to the full life of the soul, as breathing the air outpoured about us is to the life of the body.

Nor can we abate at all our watchfulness, learning here also instinctively to "walk circumspectly"—and with this shall we not ask for this further gift—that we may be greatly used of God in strengthening feeble hands and confirming weak knees, in removing stumbling-blocks from the paths of the lame, and being eyes to the blind, in carrying sympathy and tenderness to the afflicted, in being strength to the discouraged; in a word, let us pray God we may be used of the Spirit in calling men to the conscious experience of salvation in Christ.

The soul that is happy in God can never hope to retain a selfish happiness; God's greatest gift of a cleansed and Spirit-filled heart can never remain a possession if its treasures are not continually shared. No man goes to heaven alone, nor can any keep heaven within him who does not ceaselessly

endeavor to part with it. The heavenly arithmetic is utterly unlike the earthly in its calculations. You cannot add if you are not all the time willing to subtract; you cannot multiply your store if you do not continually divide; you cannot keep if you are not always giving away. "There is that scattereth and yet increaseth." Bringing others to God we bring more of God to us. Watering others we are ourselves refreshed. Be then this our double New Year's prayer—God make and keep me holy; God make me fruitful.

RING OUT THE OLD—RING IN THE NEW!  
C. F. WIMBERLY.

It is midnight, and the bells from ten thousand towers are ringing; towers standing out against the blackness of night, like lonely sentinels. From as many brass throats there are weird shrieks, covering a wider range than from the keyboard of any callophoe. This is the most musical moment of all the year, and yet the most discordant; the music of the bells, however, softens the shrill tones of the whistles into one long, loud, heaven-reverberating roar. Heavy indeed are the eyes that can remain closed in slumber, when this annual oratorio bursts forth in its hallelujah chorus. The climactic scene of the greatest grand opera fades away into nothingness compared with this one. The stage is the whole world; the actors are all who may care "to join in;" the audience is everybody—no box seats, no parquet, no balcony, no gallery—all seats are free—all reserved; each must be used or remain unoccupied. It is the dying hour of the old year; it is uncanny—it is glorious.

## THE RINGING OUT OF THE OLD.

Why do we say old? Every act, every sight, every experience, every weird or happy dream are so near us now, that we can reach out and touch them. The twelve months of panorama is an eternal now with us. Yet, it is the passing of the "Old Year." It is ended and passing because the bounds have been fixed by an inexorable law. "If by reason of strength they be fourscore," can not be quoted in the burial ritual tonight; it is the death hour, no more, no less. The wildest dissipations, the unrelenting labors have not hastened its coming; rest, slothfulness or laziness have not prolonged this dreaded, welcomed, applauded hour—Ring out the Old.

Let us push the curtain a bit wider! What does it all mean—this ringing? The noise is so deafening we can scarce collect thought or memory. Unless we gather from the midnight tornado of vibrations a clearer perspective—get one rung higher on the ladder of our destiny—the order will be reversed; Ring in the Old—ring out the New. What shall we ring out?

First, our blunders. Think of what a big troupe of them forever wanting to get into the spot-light. They go from us unwillingly; some were so huge that they exposed us—we were humiliated. Others were so small, none but God and ourselves knew; but we were chagrined, discouraged—no use to try. Other people were wise, careful, discreet; but it seemed that time and experience had failed to teach the lessons of how to avoid them. To-night it is different—our perspective has changed, the viewpoint is new; they go out from us forever with the ringing of the bells. No more pining; they were messengers, and the lessons shall be learned; our blunders shall not be in vain. For all the humiliation and discomfort, we place a big credit on the side that enriches the heart life—all that is abiding and worth while.

Then, again, thank God, we will ring out our sorrows; for weeks and months we have had crepe on the doorknob of the soul—all the world looked dark and somber, and our Gethsemane, like that other one in the long ago, was full of bitterness; the cup did not pass from us. Sorrows—yes—like fingers of steel, gripped the heart. As we stood on the Yuletide threshold one year ago, looking with happy expectancy into the midnight—without fore-

boding, without warning—what we heard then: hymns at the watchnight service, bells, whistles, etc., sounded like the music of the heavenly hosts over the Judean hills—but it proved to be a *Miserere*. But clouds shall not darken the soul tonight; the sorrows must go—they came with the grip of death—we were crushed, but they are now loosed forever—they are old—ring them out.

Yes, but this gruesome catalogue is not complete—there are the failures. Nothing can be sadder than failure; most of the pathos and tragedy of life grow out of failure. The story of every tramp, roaming tonight, hungry and shelterless, can be told in one word; the Magdalenas of the underworld—eternal outcasts—can tell their story with one piteous word—failure. And think of our contribution to this great depository of insolvency—not to such glaring proportions as some—oh, no, but why have we not? Have not others, better than we, gone entirely over the cataract? Can we not see, standing within the shadows, some saving, guiding hand? It is not too late with us; but perchance, we touched elbows—during this Yuletide—with others, that the bells to which we are now listening, ring for them a dirge, a requiem. In their yesterdays, it might have been; in their to-morrows, "nevermore." Let us then, ring them out—it is not too late.

Again, there is no better time to ring out our sins than at this dramatic hour. The voice of warning and exhortation has been sounded all the year—but somehow, this is the time for squaring accounts. Nothing is so polluting as sin; yet men and women have allowed the seedtime and harvest of God's beneficent, long-suffering year to slip away; tonight finds them in bondage. Sins—yes, and sin, that tarnish of depravity which blinds our eyes and dulls our sensibilities. God grant us grace, here and now, not only to give a mental assent to the bewitching influences about us in the air—but with an unflinching trust in him who is able to deliver and shield—expect the work completed in us—unto the uttermost.

One thing more must go—out into the chilly night—yet with grateful memory; we must ring out a dependence upon past experiences. This world is dreadfully in the present tense. Thank God for the joys of yesterday: pardon, purity, or the refreshing of the Holy Ghost. But a cycle has closed, and with it the victories and failures. It is a new beginning. The same insidious battle will be waged as we step out into a new year; "neither shall the righteous be able to live in his righteousness in the day that he sinneth," says the word. It will require just a little more struggle to win against the enemy in the coming months than ever before. We shall not forget God's infinite love and mercy, but his grace must sustain after the chorus of bells and whistles is silent.

We were about to forget that it is not all ringing out tonight; we are *ringing in*—and some things that will reinforce our tired energies. With this thought the heart strikes a bit harder, and the spirit leaps and bounds. When the prophet of old started on a journey, the girdle was drawn up, the sandals tightened, then, with staff in hand he went forth. This was getting a firmer grip upon his powers. What we want is to get a renewed grip upon ourselves; life must be jealously guarded to save from the waste caused by prodigality and indifference. Prayer life, meditation, Bible reading are the only surety against the leakage which will end in ruin.

Again, we must ring in for the coming year, both a concrete and an abstract consciousness of God. He is far away, vague, Jove-on-the-crest-of-Olympia being to most of us. Oh, the corrections for stray thoughts, evil deeds, sinful diversions, if only we could remember God—his majesty—his power—his holiness. The prophet was overwhelmed, changed, purged when he saw God high and lifted up. He speaks in the thunders and in the stillness, "Thou God seest me."

Then, above all, our hope must be renewed. Hear that far-away, deep-toned cathedral bell, so musical, so penetrating; it may be the voice of ominous prophecy, but it shall not rob us of hope. How fortunate, we cannot pierce the veil which shuts out the realities of twelve long, struggling months. There were disasters on land and sea, so horrible, so sickening; cruel dogs of war have been loosed in many fair lands; others are growing, tugging

at their chains; we may be facing a worse situation, but we shall hope it is not so. More hearts may break this year than last—God pity—but this philharmonic concert announcing that the stage has been cleared for a new scene, inspires us that the tragedies will not be repeated in this act.

## RING IN THE NEW.

What can be new in a field of toil and battle? Have not all the avenues been explored—all the deep things been sounded—all the resources been exhausted? Yes, and no. We cannot ring in a New, but it can be a *begin-again*. What else? Just remember what the Master said: "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink: I was a stranger and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." Now, he is going to be all these things again; shall we serve him; shall we seek him out in the gloomy places? When we do it unto those who suffer, we do it unto him. O God, save us from being self-centered; it must be the greatest year of service, as the needs will be greater.

Once more: the deep-toned bell that was sending its melodies across the city, has stopped; the shrill whistle is silent—the silence is spreading. We must ring in one more great, overshadowing truth, before the *finale*. Whatever comes: the crash of the social, the political, the industrial orders—aye—the religious order; one thing must not be forgotten: *we cannot drift, sink, suffer beyond his love*. "Like as a father pitieth his children." Yes, thank God. Behold, the last clod, as it were, falls on the dead of yesterday; we are in the full burst of the New. Behind are disappointment, anguish—Eternity. Today, the first of the New Year—another Eternity and God; over us his love—underneath, his everlasting arm. Silence—Sleep—Dreams.

## HOLY AMBITIONS FOR 1914.

C. H. BARNES.

"This one thing I do." Phil. 3:13.

By the time this article reaches the readers of THE HERALD, they will have said good bye to the old year, and good morning to the New Year 1914. We will all agree that the past year has been a good friend to us, and somehow we hesitate to part with old friends. The fifty-two chapters of weeks, and Sabbaths with three hundred and sixty-five pages of our life work which has been lived, may not have been all we would have desired, either, morally, physically, or spiritually, but bless God, we haven't backslidden, and at this writing we have left the things which are behind, and are pressing forward to the mark of our high calling in Christ Jesus. We are in a constant pursuit after God.

Who of us can tell just what we will find in this New Year? What new experience, what new changes, what new needs will arise in our lives. Whatever may come, this one thing we will do: we will press toward the mark of our high calling of God in Christ Jesus.

The text suggests concentration. Concentration in the Christian life is as essential as consecration. There are three "C's" we will do well as Christians to always remember. The first is Consecration, Concentration and Co-operation. The readers of THE HERALD will need this trio every minute of the coming year. The greatest of these three is consecration; and what is consecration? The whole man concentrating himself to one point, oneness of body, soul and spirit, in unity and oneness in Christ.

The text also suggests Christian progress, or spiritual ambition. There is ambition and progress manifested in every pursuit of life, but the spiritual life. Many Christians are living on past blessings and unctions. Many believers get a blessing during a meeting and think this is progress in holiness. Have the readers of THE HERALD ever been sitting in the cars at a depot, when another train was slowly passing; and as you looked out of the car window you thought you were going, when it was the other fellow in the other train that was going, and you were standing still? This is the way with many Christians; they think because they belong to the church and take communion they are going—progressing in the divine life, but they are at a standstill.

The text also suggests progress in holiness. When we look over the church at large, at the great

increase in holiness camp meetings and tent meetings, we can see there is progress being made in holiness, but what about the church as individuals? We need to press towards the mark of our high calling of God in Christ Jesus, which is holiness. This is the goal. *Heart purity* and not regeneration, is the goal of the Christian life. Seventy-five percent of the members of the churches in Methodism believe their high calling in Christian living was reached when they were converted; but the Bible teaches that heart purity is the goal of our high calling in Christ Jesus. This is the high-water mark required of every Christian.

What are our ambitions for 1914. *This one thing I will do*. I will seek the baptism with the Holy Ghost and with fire. This will be our equipment for usefulness for 1914. You may do other things, but this one thing I will do. Paul might have done other things, but one thing he was determined to do—to press on to his high calling in Christ Jesus. What a great year the year of 1914 would be in spiritual achievements, if the entire church membership would seek the baptism with the Holy Ghost and with fire.

## FOR THE NEW YEAR.

These are the gifts I ask of thee, Spirit serene:  
Strength for the daily task,  
Courage to face the road,  
Good cheer to help me bear the traveler's load;  
And for the hours of rest that come between,  
An inward joy in all things heard and seen.  
These are the sins I fain  
Would have thee take away;  
Malice and cold disdain,  
Hot anger, sullen hate,  
Scorn of the lowly, envy of the great.  
And discontent that casts a shadow gray  
On all the brightness of the common day.  
—Henry van Dyke.

This one thing I will do: *I will be true to my church vows*. I will renounce the devil with all the vain pomp and glory of the world. To all who will keep this vow, there will be fewer church members to go to the picture shows. I will attend the means of grace as far as in me lies. My, how our prayer and class-meeting will increase in numbers! I will give one-tenth of all my income to the Lord. If this is done, many churches will have to either increase or enlarge their collection plates, and add an assistant church treasurer to handle the money. All this is possible, if we are determined to know our high calling in Christ Jesus.

This one thing I do. I will take the Bible as the companion of my life. I will know its pages, I will live by its precepts; I will be a Bible Christian. This is the great need of the church—Bible Christians. Bible Christians always put Jesus first in their lives. This will make us epistles known and read of many. Priscilla and Aquila were epistles known and read of many in Ephesus. They surely were not apostles and we will not be apostles, but we can be Bible Christians—Pentecostal Bible Christians.

Pentecostal Christians have only one motto for the New Year, "*Holiness unto the Lord*." Holy Spirit-filled Christians never have a string of new resolutions to begin the New Year with. They never have to turn over a new leaf at the beginning of the New Year. When they consecrated their all to God for the baptism with the Holy Ghost and with fire, that settled the leaf business, and the resolve business.

When the Holy Spirit comes into abide, he saves you from a lot of things that others have to do to keep going. Less than seeking the fulness of the Holy Spirit, no Christian can aim at.

All Christians may not have great talents, but they can have great ambition for spiritual blessings. Heaven's real prize is Christ himself, and Paul's ambition and aspiration was, "that I may win Christ and be found in him." No Christian can say, "*No more beyond*."

What is our ambition for 1914? To capture the highest prize of heaven for my life, which is Jesus.

I must be like Mary. I must own Jesus. On the morning of the resurrection Mary said, "Where have they taken my Lord?" She felt that she owned him. Our motto must be for the coming year, "I see no man but Jesus only." The Holy Spirit is hanging up this heavenly portrait in the holiest chamber of every Christian heart at this Christmas time, and at the threshold of this New Year saying, do you see Jesus? Do you see Jesus? And the Holy Spirit will keep saying the same throughout the entire year. Do you see Jesus? In every event in our life this new year, we will hear the voice of the Spirit whispering, Do you see Jesus in this? Do you see Jesus in this?

This one thing I will do; I will have a holy ambition to know my high calling in Christ Jesus. With this determination, the coming year will be the happiest and most useful of all the years in the past. God grant it may be so with each of us. If we seek anything beyond Jesus we seek wide of the mark. God has nothing beyond Jesus to give us. Jesus is the prize of heaven and when you have him you have the prize; you have heaven in your soul. With Jesus you will be a king, as he will be King; you will be as exalted as he will be exalted. He will receive a crown, so will you receive a crown if you are faithful unto the end. You will be just what he will be. The Father loves us as his child with as much love as he loves his only Son Jesus. None but the blood-washed can see these deep truths in his word. "I in them, and thou in me, that we may be made perfect or complete, in one." To know these blessed truths should be the holy ambition of every child of God.

This one thing I will do during the year. I will spread scriptural holiness by living a holy life, and subscribing for a weekly holiness paper such as THE PENTECOSTAL HERALD, and after I have read THE HERALD I will spread holiness by sending it to some one else to read. If you were to send THE HERALD to your pastor for the year 1914, what great good it might do him in spreading scriptural holiness. With this message the writer wishes the readers of THE HERALD the compliments of the season, and a holy ambition to know no man save Jesus only.

In closing let each of us shake hands in Christian fellowship with a determination to forget the things which are behind, and reaching forth unto those things which are before, we press with a holy ambition toward the mark for the prize of our high calling of God in Christ Jesus.

## CATHOLICISM OUR NATIONAL PERIL.

BISHOP W. A. CANDLER.

The trouble with the Roman Catholic Church is that it seeks to be both a church and a political party. Its arrogant claims of being the only true Christian church, intolerant as they are, might be treated with indifference; but when for its head it asserts temporal power and civil authority, intruding itself by logical consequence into the political affairs of every country which it enters, a position is assumed which cannot be allowed any church whatsoever. If it must assume such a position, its members must not complain if it is met with political opposition not offered to any other church. This is why such great men as Gladstone, Bismarck, Juarez, Diaz, Garibaldi, and the ruling statesmen in France have resisted its pretensions.

Since the Spanish-American War and the acquisition by the United States of colonies where Romanism has been the established religion, it has been more aggressive than ever in our political affairs. The peril of Romanism to our institutions is not an imaginary danger, conceived by the heated brains of fanatics; it is a real and constant menace. It must be resisted in our country, as it has been resisted in England, Germany, France, Italy, Mexico, Portugal—as it has been resisted in every country where it has secured any considerable following. If it were willing to take its place as a church along with all the other churches it would be improper to meet it with any other attitude than that in which we meet all the other churches; but it is not willing to be only a church. Putting itself in a class to itself by its political animus, it must take all that such an improper position makes inevitable; it can not claim the political exemption of a church while it asserts political claims as well as churchly prerogatives.



## IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

## EBENEZER!

As we come to the close of the year, with its joys and sorrows, glad surprises and bitter disappointments, and the vicissitudes incident to an earthly pilgrimage, we are led to exclaim with one of old, "Hitherto hath the Lord helped us."

How natural it is for us to pause on the threshold of the New Year, and take a retrospective glance over the past. Memories come trooping up, some of glad memory, others sorrowful. While there are things we should remember, there are others we should forget.

Just before the children of Israel were to enter upon their inheritance, Moses cautioned them to remember God's guidance in the past, and that the blessings of the future would only be possible as they waited upon Jehovah as their guide and deliverer. If, when the battle rages sore and the enemy seems to be hedging us about, we would only remember the times of gracious deliverance in the past, how it would encourage our faith and regird us for the conflict. The enemy would have us forget the blessed victories of the past, lest we hope for the future, but our God says, "Thou shalt remember all the ways which thy God led thee."

To all of us there are regrets which shall linger with the memories of 1913, but this should not discourage us, but only make us walk more humbly and confidently in the strength of him who is able to help us strengthen the weak places and with fresh determination and undaunted faith, undertake anew, avoiding the breakers upon which we have been stranded in the past. The devil would have us coddle our failures, and magnify them to the extent that we despair of the hope to overcome them, but we must, like the great apostle, forget the things that are behind and press toward the mark of our high calling of God in Christ Jesus. Let us not waste time looking over the crooked furrows of our yesterdays, but concentrate all of our powers on the task before us and press toward the goal of certain victory.

It seems only yesterday, as it were, since we started for the twelve-month pilgrimage from 1913 to 1914, and yet how many and varied have been the scenes enacted along the way. At the beginning of 1913 we resolved to make our lives more worth while than they had previously been, but how far have we carried out this resolution, and in how many ways have we left the imprint of a better life upon the devious pathways of 1913? Was it really our best year, and are there fewer causes for regret than the previous years? This is a searching question, and one only the all-wise Father can answer. To how many of us can he say, "Well done, thou good and faithful servant."

But why muse over the past? If it were a failure let us resolve that the coming year shall not be a failure. If we were untrue to our trust, let us ask that we be trusted once more, that we might prove our sincerity. If we followed the Master afar off and often missed the way, let us cling the closer to him and never be found among the far-off followers any more. Have we crowded him out with human friendships and earthly loves? If so, may we enthrone him as the Bridegroom of our heart, avowing our fullest allegiance from this time henceforth. Have we neglected his word? If so, let us begin the New Year by making it the man of our counsel and the light of our pathway. Have we failed to give Jesus right of way in our hearts? Is the Christ the controlling motive of our lives, the spring of all our joys? If not, let us steal away to the upper room and there wait before him until the pentecostal fire falls from heaven and consumes all of the dross from our divided hearts.

Dear Christian, think of his prayer for you, "Father, sanctify them through thy truth." And yet, do you say it does not matter whether you let this heart-cry of Jesus be answered in you or not?

Oh, it does matter, and if you would know the fullest joy that the New Year can bring to a human heart, let Jesus come in and cleanse the temple and make it fit for his indwelling. Let the Babe of Bethlehem rule as King of kings and Lord of lords in all things pertaining to your life, and you will have found the greatest and most joyful secret mortal ever knew—a clean heart.

Who knows the future? And who of us would dare to pull aside the curtain which the wise hand of Providence has kindly hung between us and our tomorrows. No, it is ours to walk in humility and trustful faith before him who holds the unfolding of the coming year in his own keeping, and in quiet assurance commit the keeping of our all into his hand knowing that he will order all things for our good.

It may be he will have to lead some of us by the way of affliction; some of us may have to relinquish our hold of that which is nearest and dearest; some of us may have to suffer material losses; some of us may have to be led often through the valley of humiliation; some of us may have to be put into the furnace and held there until the image of our Master is seen in us; yes, all of this, and more, may come to us, but it is our part to hold on to him who knows and understands the motive of each heart, the secret longing of every soul, until he says, "My child, it is enough. My will is perfected in you, and as ye have known the fellowship of Christ's sufferings, ye shall know the joy of reigning with him."

What shall we wish for our readers for 1914 more than that each one of them be so adjusted to the Divine that their highest joy shall be to do the will of him who chooses the very best for them, and who loves them with an everlasting love. When we remember his patience with our shortcomings, his grief over our failures, his readiness to help us when we fall, his unstinted mercies which have crowded each day's pilgrimage, the grace that saves us and the love that never lets us go, how can we doubt him for the future! May the remembrance of his past mercies excite us to more child-like faith for the coming days, weeks, months and year. Let our future be as bright as the promises of his immutable word, and looking unto Jesus the author and finisher of our faith, let us press on with an unclouded hope of daily victory for 1914. Let us remember that,

"Yesterday now is a part of forever,  
Bound up in a sheaf which God holds tight,  
With glad days and sad days and bad days which never  
Shall visit us more with their bloom and their blight,  
Their fullness of sunshine or sorrowful night.

Let them go, since we cannot relive them—  
Cannot undo and cannot atone;  
God, in his mercy, receive, forgive them!  
Only the new days are our own—  
Today is ours, and today alone.

"Every day is a fresh beginning;  
Listen, my soul, to the glad refrain;  
And, spite of old sorrow and older sinning,  
And puzzles forecasted and possible pain,  
Take heart with the day and begin again."

## EVANGELISTIC AND PERSONAL.

Rev. L. P. Sund, of Hancock, Wis., would be glad to assist neighboring pastors in revival meetings this winter.

Rev. J. H. Callaway, of Hatfield, Ark., is going into the evangelistic field and those desiring his services may address him at the above place.

Rev. W. T. Currie: "We have had a good year. Souls have been saved and God has been with us in

many ways. I am going to enter upon the year 1914 with greater zeal than ever before. Any one desiring my help may address me at Clinton, La."

Rev. C. K. Spell: "I am at Tilton, Ky., with Rev. C. M. Humphrey, pastor. We have had only two services but they were well attended and there seems to be a moving in the mulberry trees. Pray for us."

Rev. J. E. Bates: "I am engaged in an old-fashioned revival at Sawyer, N. D. The crowds have increased from the first service and conviction is resting upon the people. Attention has been fine and a number have yielded to the Holy Spirit. Five prayed through last night, and over a score has been definitely blessed. I go next to Surrey, N. D."

Rev. F. P. McCall: "I have just closed up the best year's work of my life. We held our last meeting Dec. 7, and started for conference the 9th. I have seen hundreds get to God this year and scores come into the church, and am happy in the Lord with great prospects before me. I begin my first meeting for 1914 at Geneva, Fla. Our conference was great. Bishop Morrison preached a powerful sermon Sunday morning on the subject, 'Eternity and Future Retribution.' We are going forward in Florida."

Rev. Charlie D. Tillman: "It gives me great pleasure to introduce to our pastors Rev. Sam Haynes, whom I have known for several years. Bro. Haynes is a local preacher in the Methodist Church, South, and has the confidence of those who know him. As a successful evangelist, we heartily recommend him as a safe, sane, consecrated man of God. I can endorse anything he says or does. His home address is 301 Oakland Ave., Atlanta, Ga. He will be open for dates after Jan. 1. Get him and you will be glad I told you to get him."

Rev. F. V. Harwood: "I have just closed a good meeting at Rochester, Ky., Rev. G. W. Pangburn, pastor. The meeting grew in interest from the beginning to the close. Bro. G. W. Pangburn is one of the truest and best men we ever assisted, and his wife is one of the elect women who is standing by her husband like a preacher's wife should. The people of Rochester are well pleased with the new pastor and his wife. We go next to assist Rev. J. M. Wooldridge in a revival effort at Big Clifty. We are ready to make dates with some one at the close of that meeting. Home address Glasgow, Ky."

Rev. J. B. McBride: "I have two meetings in Topeka, the capital of Kansas, beginning February 6, and ending March 2; one for the Southern Kansas Holiness Association and the other for Rev. H. E. Cook, of the Wesleyan Methodist Church. While in that part of the country we could hold meetings in Kansas and adjoining states before returning to our Pacific engagements, so if there is any one desiring my services while there write me and perhaps we can arrange a date for you. Home address, Pasadena, Cal., Route 1, Box 225."

Rev. J. E. Hewson: "We have just closed a meeting at Quercus Grove M. E. Church, Patroit, Ind., Rev. J. H. French, pastor. While the results were not what we desired yet there were eight or ten who prayed through to real victory, two or three sanctified and some reclaimed and converted. Several men got victory over their tobacco, and in one or two instances folks begged one another's pardon. We feel the meeting was profitable in bringing glory to God in quickening the church. Bro. French is a Spirit-filled man and believes in the old-time preaching of the gospel with the Holy Ghost sent down from heaven as the remedy for sin. I am filling my slate for spring and summer either in tent or church, and those desiring my services may address me at 1207 Spruce St., Indianapolis, Ind."

## NOTICE!

Owing to other matter occupying the space for Question Bureau we shall defer it until next issue.

## A NEW YEAR PRAYER.

Rev. J. Gregory Mantle.

My heavenly Father, through whose infinite tenderness and care I have been brought to the beginning of another year, I adore and worship Thee. How shall I praise Thee for the love that despite my coldness, and faithlessness, has never let me go; for thy forbearance towards me, notwithstanding my slothfulness, my slackness, my timidity, and my unbelief. Cleanse me now, I beseech Thee, from all my unrighteousness, and search me to the very depths of my nature.

Let everything that belongs to the old Adam-life, that which comes to the light so reluctantly; that which hates to be handed over to crucifixion, be put to death, in co-operation with thy Spirit whose office it is to make to die the deeds of the body, that I may live.

I would, like David, set out at the beginning of another year to "recover my borders," and possess the land I have been so slack in appropriating. Let the days of this New Year be as different from those of the old, as the fulness and fruitfulness of the summer is to the cold and sterility of the winter.

I now resolve by thy enabling, so to forget the things that are behind, as to be no longer hampered and hindered by them. With an eager and expectant heart I reach forth to the things that are before.

The night is far spent, and the day is at hand. There is in all directions, a rustling which indicates the coming of the King. The watchmen on the towers are saying with one voice, "The morning cometh." Make this, therefore, the most fruitful year of my life and ministry. Enable me to redeem the time because the days are evil. Help me to gird my loins and trim my lamp, so that I may never be surprised, however soon the King may come.

According to thy great and gracious promise, let rivers of living water flow out from me, for I come to thee to drink. I have known something of the rills, but I want the rivers! O spare me, that I may thus recover strength, before I go hence, and be no more seen.

I ask this in the name of him who has placed his influence with thee at my disposal, and who has said "Whatever ye shall ask the Father in my name, that will he do, that the Father shall be glorified in the Son." Amen.

## A SERMON OUTLINE FOR THE NEW YEAR.

## RECOVER YOUR BORDERS.

"David smote also Hadadezer, the son of Rehob, King of Zobah, as he went to recover his borders at the River Euphrates." (2 Sam 8:3.)

To understand the significance of this passage, it is necessary to refer to two others. The first is God's covenant with Abram. "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." (Gen. 15:18.) Moses recalls this covenant in his address to Israel, in the following words: "The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: Turn you, and take your journey, and go to the hill country of the Amorites, and unto all the places nigh unto, in the Arabah, in the hill country, and in the low land, and in the South, and by the sea shore, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates. Behold, I have set the land before you; go in and possess the land which the Lord sware unto your fathers." (Deut. 1:6-8.)

The children of Israel had failed for centuries to grasp the fact that from Lebanon to the Southern Desert, and from the Euphrates to the Great Sea, all the land was theirs, inalienably theirs as the free gift of Jehovah. They needed only to take

possession, for it was upon this condition that this vast stretch of territory was made over to them. "Every place whereon the soles of your feet shall tread shall be yours." (Deut. 11:24.)

Their failure arose from a variety of causes. Like many of us, they were content with far less than God had promised. Like ourselves too, they were perpetually guilty of the sin that so greatly aggravates God, the sin of unbelief. Possibly they had forgotten altogether, the great promises of Jehovah; or even worse, they imagined that he had forgotten, or that in giving them such a wonderful promise, he had not meant all that he had said. Before we judge them too severely, let us pause and ask ourselves whether, because of these reasons, we too, have not been slack to "recover our borders."

A shepherd lad was taken from following the sheep, and was made ruler over Israel. When he met the boastful enemy of Israel, who impudently defied the armies of the living God, going back on the experience of past deliverances, this shepherd lad said, "The Lord that delivered me out of the mouth of the lion, and out of the mouth of the bear, he will deliver me out of the hand of this uncircumcised Philistine." And now we read "David went to recover his border by the River Euphrates." He calls it "his," by virtue of the promise made to Abraham. It mattered not to him that generations had failed to appropriate it. The promise was as sure to him, as though it had only just been spoken.

The first eighteen verses of 2 Sam. 8, relate a magnificent succession of victories, one victory rapidly succeeding another, until the whole region from the river Nile to the river Euphrates was subdued, peace was established, and Israel occupied the position of unrivalled power and glory.

The beginning of a new year is a good time for us to look out upon our unpossessed possessions, and to resolve in the strength of God, to "recover our borders."

## THE UNEXPLORED AND UNPOSSESSED BORDERS IN THE WORD OF GOD.

John Foster, in one of his Essays, speaks of truth as presenting to the enquirer's view a beautiful and spacious landscape, divided into delightful gardens and green meadows, so that wherever he casts his eyes, he beholds some beautiful plant or flower of truth. How true this is of the Word of God! Who will go in, resolved upon recovering his borders in the Scriptures, realizing something of the vastness of the territory, never mistaking it for a little tract we have traversed, but convinced that in all directions there are unexplored regions yet to be brought to light.

There is a remarkable sentence in the preface to John Wesley's first volume of Sermons, in which he gives us the secret of his method of Bible study, and, incidentally, the secret of his success as an evangelist. "Here I am," he says, "far from the busy ways of men. I sit down alone: only God is here. In his presence I open and read his book; for this end, to find the way to heaven. Does anything appear dark or intricate? I lift my heart to the Father of Lights. I then search after and consider parallel passages of Scripture, comparing spiritual things with spiritual. I meditate thereon with all the attention and earnestness of which my mind is capable. And what I thus learn, that I teach." Here is a suggestion, as to one of the ways of recovering our borders in the word of God.

David said: "I rejoice in thy word, as one that findeth great spoil." (Ps. 119:162.) Sometimes like the spoil with which the lepers enriched themselves in the Syrian camp, the spoil may be found unexpectedly. Generally it is the fruit of prayerful and diligent study. Oftentimes we see the riches in a passage or in a doctrine long before we make the spoil of it our own. When we have found it, we are like those who have been in battle, have

won the victory, and now divide the spoil. When George Muller was ninety-three years old, he wrote a letter, a copy of which I possess, in which he says: "I have been for sixty-eight years and three months a lover of the word of God, and that uninterrupted. During this time, I have read considerably more than one hundred times through the Bible with great delight. I have for many years read through the whole Old and New Testaments, with prayer and meditation, four times every year." The last time we saw him, he told us that his meditation on the word of God that morning, had been as sweet, and the spoil he had found, as rich as though he had never read that word before. Who will emulate him in seeking to recover his borders?

## THE "BORDERS TO BE RECOVERED" IN THE PROMISES OF GOD.

What infinite chests of uncirculated bullion there are in those deep store-houses! Wealth beyond the dreams of avarice lie at our beck and call, yet how slow we are to "recover our borders." "All the promises of God in Christ Jesus are Yea and Amen to the glory of God through us." (2 Cor. 1:20.) Here is an old promise, the borders of which may be recovered by a daring faith in the power and faithfulness of our God. If you will only persistently say "Amen" to God's great "Yea," he will verify this promise to the uttermost in your experience. "Fear not, thou worm Jacob . . . behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and thou shalt make the hills as chaff." (Isa. 41:15.)

Who does not long to have this promise fulfilled in his ministry? A fresh baptism, a fresh beginning is possible to each one of us as we step out into the New Year. We may be delivered from the bluntness and dullness, which alas! may have characterized the past. Our God will make us "new sharp threshing instruments having teeth." He will enable us to thresh the mountains of sin and evil, until they are driven like heaps of chaff on the threshing floor before the evening breeze. Are you conscious of depression and discouragement, because of past failure and inability? There is nothing thou canst not do, worm though thou feelest thyself to be, if thou wilt only let Jehovah, thy Redeemer, the Holy One of Israel, thy Savior, take thee in hand.

## THE "BORDERS TO BE RECOVERED" IN OUR PERSONAL EXPERIENCE IN CHRIST'S SALVATION.

Listen for a moment to Samuel Rutherford: "How little of the sea can a child carry in his hand? As little do I take away of my great sea, the boundless love of Christ. I am pained with wondering at new opened treasures in Christ. Every day we may see some new thing in him. His love hath neither brim nor bottom." It was because this old saint was always so busy "recovering his borders" that he was often what he calls "pained with wondering" at new discovered riches in Jesus Christ.

Let us leave the mountain on which we have dwelt long enough, and set out on a tour of discovery to find out what is the length, breadth, depth and height of our possessions in Christ Jesus. As we pursue our journey, we shall discover that the dimensions of Christ's great salvation are immeasurable; that it stretches above us, beneath us, around us; that it is shoreless, tideless, bottomless, endless. We put our limits upon it by our miserable disbelief, and by our unholiness content.

A rich Scotch laird lived and died in great poverty; yet all the time, he was the possessor of vast riches. When he was dead, his son discovered mineral wealth under his father's broad acres, which turned a penurious nobleman into a millionaire. Even so, we may live and die as paupers, while within our reach, and only waiting for our appropriating faith, are all the blessings of the Spirit in Christ Jesus.

Have you recovered your border of sanctification by faith? Can you say without a shadow of doubt, "the Blood of Jesus Christ his Son, cleanseth me, even me, from all sin"? If not, dare out, just now, into the deep of God's blessed promises. Launch out, leave all, and follow him.

(Continued on page 10.)



## EVANGELISTIC

## DOYLESVILLE, KENTUCKY.

We closed our meeting at Doylesville, Ky., with victory in the salvation of souls. The battle was hard for a few days but faithful preaching and praying souls wept their way to the cross and found pardon or purity. At times the tide ran high and the billows of glory rolled and saints shouted and leaped for joy. It was said to be the best meeting Doylesville has had for some time. The church is one that is alive and on fire for God. Rev. S. P. Guyn and wife did the singing. Please send me some sample copies of THE HERALD.

D. L. BRANDENBURG.

## DELTAVILLE, VIRGINIA.

Our meeting at Deltaville was good in many ways. God was with us. There were not many who came to the altar, but one young lady seemed to get something from God. We trust that she may so give herself up to God that he may make her a power for good. We had times of refreshing from the Lord. The saints seemed to be fed from the King's table. They rejoiced many times in the fullness of God. We have at Deltaville some true and tried people. Many of them are looking forward to our next camp, with much pleasure, when they will have the privilege of hearing Dr. Morrison. We are looking to our Christ for a great time in Zion. All who know Dr. Morrison in Virginia should arrange to come. The cost of ten days is very little; only \$5.00 for the full time. The camp is easy to reach from all points. A Happy New Year to THE HERALD family.

E. J. MOFFITT.

## SPRINGERTON, ILLINOIS.

We have just closed a meeting in which the God of battles was with us. In spite of the opposition that was against us the meeting moved along with deep conviction. With Mormonism on one hand and Seventh Day Adventism on the other, the fight was hard. While I am speaking of isms we have a true old-time, tried Methodism which stands the test, and with some good and faithful workers who seemed to not tire and a good and faithful choir, who did their best, the meeting resulted in twenty-five reclaimed and converted and two sanctified. Some people seem to be very much opposed to Bible holiness, but there is a class who stands very faithful for a full and a complete gospel and love to hear the clean and plain truth. Amidst all that may be said the divine word from which we preach, tells us "without holiness no man shall see the Lord." This we believe and this we shall continue to preach until many shall bow at the feet of Jesus and be made whole. We ask the readers of THE HERALD as they read this to remember us in their prayers. Yours in Jesus' name,

REV. JAMES F. BROWN AND WIFE.

## A GRACIOUS REVIVAL AT ASBURY COLLEGE.

The many friends of Asbury College will be glad to know that we have recently closed a very successful term in our school year. We never had a better faculty; we have had the largest student body and the highest grade of students ever assembled at this institution. There has been the most perfect harmony, excellent discipline and successful college work. One of the greatest blessings that came to us during the term, was two weeks preaching from Rev. Gregory J. Mantle, recently of London, England. These revival meetings commenced directly after the opening of the fall term and were greatly blessed of the Lord. Many students were converted and quite a number graciously sanctified. Dr. Mantle is one of the most profound Bible teachers it has ever been our privilege to hear. He ministers the word of God, interprets, explains, illustrates and presses home upon the people the precious truths contained in the Scriptures. The faculty and student body have never listened to a more illuminating and impressive ministry. Those al-

ready saved were graciously instructed and established in the fulness of the blessing of the gospel.

Dr. Mantle is now making his home in Louisville, Ky., and will devote his time to evangelistic work. He is a man of profound learning, genuine culture and remarkably beautiful Christian spirit. No pastor can call to his help a profounder and more loyal gospel preacher than Dr. Mantle.

Faithfully yours, H. C. MORRISON.

## ASHLAND, KENTUCKY.

We closed our meeting at Big Branch, (Chesapeake, Ohio, P. O.) last night. We are glad we can report a gracious revival. The Lord honored his word and poured out his Spirit in saving and sanctifying power. The church was greatly revived. About fifteen of the leading members sought



REV. T. F. MAITLAND,  
Evangelist, Winfield, Kan.

and found Jesus as their sanctifier. About six were reclaimed and saved.

There was some prejudice against holiness at first, but faithful and patient presenting of the truth in faith and love, won the day. After the break came and some of those who had opposed, had sought and obtained the blessing, they were very appreciative of us as an evangelist. There were times of great spiritual refreshing from the presence of the Lord. We thank God and give him the glory, but are constrained to say that we delight to preach the word, and especially the word of full salvation, to those who are willing to walk in the light. We are glad to say that the people of Big Branch, M. E. Church were willing to receive the word when it was given them as clearly as we knew how to give it, even though the doctrine of holiness was somewhat in disrepute, because of erroneous teaching, when we begun.

The pastor of the church, Rev. W. J. Carrier, stood by us and by the preaching very nobly. He and his good wife are doing a good work on that circuit. We wish to say to our friends who are readers of THE HERALD that we are in the battle to stay, and by the grace of the Lord they may find us constantly preaching and humbly living in the "fulness of the blessing." In him,

W. R. GILLEY.

## TENT PITCHED.

Well, we have intended to write to THE PENTECOSTAL HERALD for some time, but after conference we had to fold our tent and silently steal away to Glasgow, Ky. We had been at Horse Cave only one year, but the conference lifted us up and dropped us down at Glasgow.

We arrived here on Saturday afternoon, October 11, and they had the lovely new parsonage all clean, a new range in the kitchen, beds up with mattress and covers, so we spent the night in the parsonage, the first who had ever slept under the roof. We ate with the members for a few days until our household goods arrived. They have given us a warm reception and Christian welcome. We hope to have many souls saved and sanctified this year.

Glasgow has its slum and we have done work in those quarters too. There is a mission of the town, and we have met with them a few times. At one service in the mission eight were at the altar but only one got through to God. Men drive in here from all the surrounding counties. This is the railroad terminus and they often attend services at the mission and are saved. Much tobacco is delivered here. I wish the farmers would not raise it but raise wheat, corn, etc.

On November 15 and 16 we held the district meeting for the Bowling Green district Woman's Missionary Society. Being district secretary it fell to our lot to plan for this meeting. It was held in Russellville, Ky. We had a good representation of the societies and the women of the town turned out well. Miss Mabel Head, the Educational Secretary of the Council of the Woman's Missionary Society of the M. E. Church, South, was with us. Her talks and address were very fine and helpful. Our women were inspired to do better and more work than before. We made the pastor, Rev. G. W. Hummel, a life member and raised something for conference expenses. We raised in all \$35.00. We felt the pressure of the Holy Spirit. We had some fine papers by the women of the district and Bible readings. We resolved that every society do its utmost to organize another, and we are praying that every society will and can do this. Ever since I was sanctified, seventeen years ago, I have been on fire for souls—have a real passion for souls. Well, I feel the lines have fallen to us in pleasant places.

MRS. GEORGIA D. SHELLEY.

## CONCORD, ILLINOIS.

It has been some time since we have reported our work, but I assure you I have not been idle. The Lord has been graciously blessing my labors. Just closed one of the best meetings I have been in for some time at Concord, Ill. The church was cold and seemingly uninterested at first but began to warm up after the first few services. We got them on their faces in long seasons of prayer and you could begin to feel things move; then the devil rallied his forces and the battle was on in earnest. Sinners all over the house were under conviction but would not yield. The house seating about 400, with the Sunday school room open, was packed, sinners were under deep conviction, the workers pleading with them to yield and demons pleading with them not to yield. At this juncture the Lord led us to preach on the second and soon coming of Jesus, and when we presented the altar the break came and you ought to have seen them come; the

Self-Pronouncing  
Lesson

## COMMENTARY

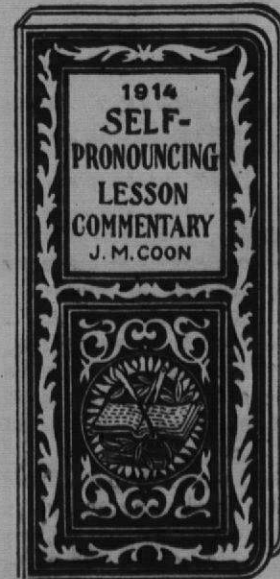
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altar was filled and some bowed at the front seats and from that on there was not a fruitless service. I don't know how many were either saved or sanctified in the meeting, but I know there were nine saved the night we closed the meeting. It was an old-fashioned one where there was but very little talking to the seekers; we insisted on them praying through and they did, and came through with a shout and a shining face which dispels all doubt of the work done in their hearts. I am praising the Lord that the old shouting way of getting salvation is still here if we and the church will prevail in prayer.

Brethren, let's contend for the shouting kind of salvation. I believe they will stick better when we are gone. I have an open date in February, and if any pastor or people want a meeting and can use a little fellow like me, address C. C. Davis, 810 W. Indiana St., Evansville, Ind.

## MARION, KENTUCKY.

I am truly glad to be at home to spend the holidays. It is a source of great pleasure to enjoy the association of my good mother.

I came via St. Louis from Clarksville, Mo., where I was co-laborer with Rev. V. O. White, pastor at Clarence, Mo., assisting Rev. Rutledge, pastor at Clarksville. The meeting was a blessing to the town and many members of the different churches gave expressions of a great spiritual uplift and a splendid class composed of men, women, boys and girls gave their names for church membership. The pastor and the people were highly pleased with Rev. White's preaching. We had a fine choir of more than a hundred voices including my junior choir, and we were ably assisted by an accomplished and skillful pianist, Mrs. Carrol, whose parents came from Scotland. This meeting closed my seventh year in the evangelistic field and it has been one of the best. I do not know just how many conversions I have witnessed during the year, but it has been up in the hundreds; in one meeting alone we had more than a hundred.

We held a meeting at Carlisle, Ky., in which Dr. E. G. B. Mann, of Lexington, Ky., editor of the Central Methodist Advocate, also presiding elder of the Maysville District, Kentucky Conference, was my co-laborer. That meeting was one of power and I think I have never seen a town and community so unanimously under the influence of a meeting. I have assisted in meetings where we had more conversions and larger crowds, but I have never seen God's power more marvelously manifested. The result of the meeting was more than a hundred conversions and seventy accessions to the church. The church where the afternoon and evening services were held was filled to overflowing for ten nights in succession; the large auditorium was filled in the afternoon and the S. S. room, the vestibules, the auditorium and aisles filled with chairs in the evening services. The people would laugh, cry, sing and shout at almost every service. Dr. Mann said he never had more liberty in preaching in all his life. Dr. Mann is one of the strongest and most powerful preachers in the entire Methodist Church, South. He is indeed a great man, busy all the time, and is as happy as a schoolboy. Dr. Vaughn, the pastor with whom we labored, is a man with few equals, possessing a great personality with exceeding great originality. He was a tower of strength in the meeting. Our meeting was supported with a big chorus accompanied with pipe organ, cornet, flute and one to three violins.

The people of Carlisle are educated, cultured, congenial, and sociable. The men's services were well attended and were held in the poolrooms, the banks, the business houses, the courthouses. The service held at the hotel we had seventy-five men kneeling for prayer, fifteen of whom were kneeling on the sidewalk.

One other meeting that I shall never forget was held on Rev. B. L. Yates' work, a little town near Princeton, Ky. We had a number of conversions and accessions to the church; among the number were ten men eight of whom were from thirty to fifty-one years of age. I consider the meeting was a blessing to the town, the church, and the community and to this date that point is leading in the collections and has the pastor's salary not only up-to-date, but ahead of date.

I have for this year two meetings in Missouri, three in Kentucky, one in West Virginia, one in Illinois, and two camp meetings to this date. Any one wanting to correspond with me with reference to assistance in revival work I shall be glad to hear from you. My next appointment is Clarence, Mo., Jan. 4. Yours in him,

ROBT. LEAR.

## PHILADELPHIA, PENNSYLVANIA.

The climax to a series of meetings at the above place was held last Thursday at the all-day meeting. From early morning till late in the evening the tide rolled in and swept all before it all the day long. Rev. Geo. Q. Hammel, the well known successful evangelist, delivered the message in the morning. Dr. Tindley, he of the black skin and a



MRS. T. F. MAITLAND,  
Evangelist, Winfield, Kan.

white heart, gave us an excellent sermon in the afternoon. The Rev. J. J. Hunt, of the Philadelphia Conference, gave us a burning message in the evening. There were seekers at all the services and some of them were blessed. Bro. Snyder called for the expenses and the people responded. He also gave us a short message that was full of good things. Clara Boyd, the "Phoebe our sister", was on hand with her unctious and spiritual exhortations and set the battle in array at the altar. Sister Ellis, the wife of Dr. Ellis, the pastor, was full of song that poured out from her lips and we were lifted up toward the heavens as the splendid congregation joined their voices to the leader. We ate our meat and enjoyed holy visitation at the time of lunch with the people.

This Baptist Church is one place where holiness has the right of way unhindered by any, "Now be careful," "Be wise," "Be sane and sensible," "And do not be extravagant." No!! I was instructed to proceed and say whatever the Lord told me to say. Amen!

Mrs. Brooks and myself were so kindly and affectionately entertained at the beautiful home of Dr. Ellis and wife that we almost forgot our own loved ones far away. We shall always cherish in our hearts their loving kindness and self-sacrifice in making us so comfortable during our stay.

At a meeting of many representative holiness men of the city we were invited to return and remain three months, March, April and May, to go around among the churches and holiness missions to teach the pure and straight doctrine of the holiness movement, and to attempt to clarify the atmosphere of errors that have crept in. We have agreed to do so to the best of our ability.

D. F. BROOKS.

## ATLANTA, GEORGIA.

Here I am at home after winding up my year's work, which has in many respects been my best. I feel indebted to my praying friends in THE HERALD family, for I am sure that many of them have talked to our Father about us and will continue to do so. When we think of his children where we have labored this year, at Eustis, Fla., Winder, Ga., Gainesville, Ga., Petersburg, Va., Monroe, Ga., Indian Spring, Ga., Glenn, Ga.; let me pause

here a moment and recount one of the most blessed of all our meetings, just a crossroads that's all—but my! such a time and some of the best work we ever saw. Then came LaGrange, Ga., where we didn't have time to do much but get the devil mad, but some great work was done there; then to Bennettsville, S. C., where we feasted on Morrison's preaching two weeks and his "Teelman I luv yew" lingered with me yet. Bless his old heart! He is sweetening up for heaven. I once was afraid he might "pickle," but I consider him about the dearest, brainiest man I have ever been with, and when we are together I hardly see how I could run a meeting without him.

When we were closing up at Bennettsville I was called to Lumberton, N. C., where daughter and I helped Raymond Browning and Harry Chamberlain, his singer, close up their great tent meeting. About the only way they could close it was to get me to preach a few times and, then it was no trouble. We ran in home from that meeting for a few days and then to Knoxville, Tenn., to close up our year's work, where we assisted the Baptist brethren. We had the unspeakable pleasure of visiting that man of God, Bro. Jas. M. Taylor, who is doing such a wonderful missionary work. We will know better how to pray for him. He and Bro. Reid, his co-laborer on his present evangelistic tour to South America, should be remembered, and don't forget his wife and boy he leaves at home.

I ask space to announce that as the compensation from my evangelistic work is not sufficient to pay competent office help during my absence, I am compelled to stay at home 1914 and devote my personal attention to my business. This I feel is his will as it is always a blessing to place the books he has helped me make. Thanking you and asking an interest in your prayers, Yours,

CHARLIE D. TILLMAN.

## CARLISLE, KENTUCKY.

We had a good meeting at Morehead. Souls were saved at altar, not in great numbers, but a few got through good. We did not fail to preach the truth and he heard our cries and poured conviction upon the sinners. Comeoutism has hurt that church. Bro. Hoffman is a fine fellow to yoke up with; he stands by his helper. He is a graduate of old Asbury and by that you know him to be a soulwinner. Asbury's boys do move things. One great preacher said, "I can tell an Asbury student every time. I can track them. They are on fire; they are after lost men." He writes Dr. Morrison, saying, "Send me all the preachers you can." One Bishop writes, "Send us missionaries to India." Look at Stanley Jones and Pickett in far-off India. Behold Cram in Korea! He is scattering them all over the world.

We have bought us a home in Wilmore and will move there the first day of January. Asbury is coming. The Lord's blessings are upon that great college. Dr. Morrison is being used mightily in training young preachers for the field. How the student body loves and honors this great man of God. We are all shouting that he put the Doctor at the head of our dear old Asbury. With such a man and faculty, and student body there can be greater success yet for this college. And the good Lord knows how it has grown in the past three or four years.

We had a good time with Bro. Hoffman and his good mother. They are fine to work with. George is certainly a fine man, a good preacher and is one of our coming young men. We start well at Elizabethtown, Ill. Great crowds and fine interest. We go next to St. Paul's Church, Indianapolis. The pastor writes me that he has one thousand members. Thence we go to Mt. Washington Church, with Dr. Nash. He has a great church.

We want some good faithful woman to live with us. We would take some good man and wife. Please put us in touch with any one you may know about. We are in much earnest prayer over this as we need some one to stay with wife and babes while we go preach. Write us Carlisle, Ky., until after January, then Wilmore, Ky. God bless the grand old HERALD. We are on our faces in much earnest prayer for a mighty conviction to fall on this people. Pray for us. Pray him to send us the right parties to live with us. Yours in much prayer,

WILL J. HARNET.



## The Pentecostal Herald

Entered at Louisville, Ky., Postoffice as Second Class Matter.

### PUBLISHED WEEKLY.

Six Months in Advance ..... \$5.00  
One Year in Advance ..... \$10.00  
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## EDITORIAL

Rev. H. C. Morrison.

### STANDING ROOM FOR FALSE DOCTRINES AND FANATICISM.—PART III.

We must recognize the fact that we cannot build up a system of religious teaching and life which will edify and develop the people as God designs on a one-doctrine basis. We have given great emphasis to the doctrine of entire sanctification because it has been very sadly neglected. *We will not preach this truth any the less*, but we must remember that sanctified people need to be taught with reference to all the great doctrines of the Bible, and we must not permit them to go away to false teachers who have hooked up the doctrine of divine healing, the second coming of the Lord, and the Baptism with the Spirit with all sorts of false teachings in order to distract and draw our people away to hurtful and destructive theories.

It is not enough that we cross the Jordan; we must go up and possess the land, and our people must have all there is in the blessed truth of God and Christian experience. There is so little said of divine healing among us that people in times of distress turn to Christian Science for sympathy and help and often under some strange delusion are drawn into the net of Eddyism from which they are never able to extricate themselves.

We ought to live on a plane where we can get, in answer to the prayer of faith, everything that belongs to our dispensation and has been bought for us through the atonement of Jesus. We understand that people might have very extravagant views about divine healing, and that there is a narrow line between a very blessed faith and a very dangerous fanaticism, but while we are to guard against the one, we must not give up the other. We have not been able to draw hard and fast lines with reference to divine healing. That many people are being healed in answer to prayer there is no doubt; we meet with them in every community who have clear, glad, testimonies to the healing power of Jesus. On the other hand, there are many devout and earnest people who are great physical sufferers, and notwithstanding their earnest prayers have failed to get the healing answer. These are things that we cannot understand, nevertheless there is a high plane of faith and living

where the afflicted are often able to touch the hem of his garments and be immediately healed. This fact must not be ignored and ridiculed while suffering people are drifting away to Eddyism and other fanaticism for help for their bodies. Let the holiness people acquaint themselves thoroughly with all the word and will of God on the subject and go to him in meekness and faith, always submitting humbly to the divine will.

The same is true with reference to the second coming. Many devout Christians have read the promises of Christ on this subject, and have heard nothing from their pastors and evangelists and have been drawn away by the Second Adventists, Russellites, etc. While we guard carefully against extremes, nevertheless let us not fail to instruct the people with reference to the teachings of Christ through the inspired writers on the subject of his return to earth. We want to so occupy the whole ground of the teachings of the word of God and all phases of Christian experience, benefit, and privilege, that there will be no standing room for false doctrines and fanaticism.

(Continued next week.)

### SOMETHING FOR MINISTERS.

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Dr. H. C. Morrison.  
Rev. J. Gregory Mantle.

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### A NEW CONTRIBUTOR.

Our readers who have had the pleasure of hearing Rev. J. Gregory Mantle preach, will be delighted to know that he is to be one of our regular contributors during the coming year. Those who have not heard him, after getting acquainted with him through the columns of this paper, will awake with eagerness and read with pleasure and profit his weekly contributions.

Dr. Mantle will have a page especially for the ministry, but it will be excellent reading for the laity also. He is a great Bible scholar and a luminous interpreter of the word of God. For many years he has preached the gospel in London, England, made a trip around the world preaching most acceptably in many nations. For some time he has been engaged in evangelistic work, and has recently settled with his family in Louisville, Ky. He has already held several very gracious revival meetings, and will join us heart and brain to lead the people into the green pastures of full salvation.

Dr. Mantle will have charge of the Question Bureau and Sunday school lesson department. He brings to our help profound scholarship, strong faith, devout love and great earnestness and zeal in the cause of the Master. In praying for our office force, please remember Dr. Mantle.

Faithfully yours, H. C. MORRISON.

### SPECIAL NOTICE!

I desire to say that because of the serious and continued sickness of my wife, it has become necessary for me to remain at home for the present. For this reason it is impossible for me to make the tour of conventions with Dr. Fowler as arranged and announced. I have asked Evangelist C. W. Ruth to take my place with Dr. Fowler and am very thankful that his arrangements are such that he is able to do so. I know of no preacher who is able to prove more clearly and conclusively from the Holy Scriptures the great doctrine of full salvation than Bro. Ruth. Later on I am hoping to be able to join the brethren in this great, good work. I ask my friends everywhere to follow them with earnest prayer, and to do all they can to make this series of conventions a gracious blessing.

We give below dates of Holiness Conventions announced for Drs. Fowler and Morrison:

Lansing, Mich., Jan. 15-17; Toledo, O., Jan. 18-20; Topeka, Kan., Jan. 22-24; Kansas City, January 25-26; Des Moines, Ia., January 27-29; Omaha, Neb., January 30-Feb. 3; Minneapolis, Minn., Feb. 4-5; Winnipeg, Feb. 6-8; Los Angeles, Feb. 20-March 1. Faithfully yours in the Master's service,  
H. C. MORRISON.

(Continued from page 7.)

LET US "RECOVER OUR BORDERS" IN REGARD TO OUR POSSESSION OF THE FULLNESS OF THE HOLY SPIRIT.

We have just been reading the diary of George Bowen. He was one of the saintliest missionaries who ever lived, and was known among the Hindoos, as the White Saint. What an explorer he was, and yet he writes: "The Holy Spirit is almost unknown; he is eclipsed; he is made nothing of. No one glorifies him, or has any proper conception of the immensity of his influences which are restrained and lost through the unbelief of the age. How foolishly have I supposed that the influences of the Spirit had been given abundantly to me. Let me seek a measure of the Spirit, many times greater than I have ever known."

Shall we not seek this too, and begin today to "recover our borders" of the Pentecostal Gift by a deep conscious surrender of ourselves to the complete heart-searching of God, a surrender to the very depths of our being? Let us be willing that we may be really and truly emptied, in order that we may be filled with all his fullness. Let us consent to the death and burial of our hateful and unimprovable self-life, and as a natural result, to the death and burial of our unsatisfactory and dishonoring past. Out of the grave of the old, there will then emerge a new, victorious and Spirit-filled life. We shall know how glorious the pentecostal life is, not only as a history, but as an experience; and having learned to drink, moment by moment, from the divine fullness, we shall be able to sing:

"My heart is resting O my God!  
My heart is in Thy care;  
I hear the voice of joy and health  
Resounding everywhere.

"Thou art my Portion, saith my soul,  
Ten thousand voices say:  
And the music of their glad Amen  
Will never die away."

### ARNOLD'S COMMENTARY FOR 1914.

We want to call attention to Arnold's Commentary for 1914, and especially to the fine offer we are making to send it for two new yearly subscribers, or one new subscriber and your renewal. This is the most concise, and complete commentary we have ever seen, and the fact that we have been using it for five years as our only help to the study of the Sunday school lesson, is proof that what we say is true as far as our judgment goes. This will make an appropriate present for any one and we trust you will take this fine opportunity of sending for one at once in order to be sure of it before the rush for orders comes in. The price is only 60 cents postpaid, neatly bound in cloth and contains all the lessons for the year. There is not another commentary on the market that sells so cheaply and is so full of real helpful information. It will be to your advantage to avail yourselves of this splendid offer, so advise you to send at once.

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## BUD ROBINSON'S CORNER.

### OUR NEW YEAR MOTTO.

We have just passed through the year 1913, and are now turning our faces toward the duties and the responsibilities of 1914. For our motto for this year, I think that I will adopt 2 Cor. 6:13, and I trust that every reader of THE HERALD will at least consider it.

Notice this wonderful text, "Be ye also enlarged." The beautiful revival spirit of 1913 will not do for 1914. We must enlarge, we must grow, we must take new ground, we must take higher heights and deeper depths, and our vision must enlarge. We must burst the old hulls and, butterfly like, come out into a greater world of usefulness.

The year 1914 ought to be the greatest revival year that has ever been on earth since the day of Pentecost. We ought not to have to look back to the day of Pentecost, but we ought to be at least nineteen hundred years ahead of Pentecost. We ought to have a greater sweep of power and victory than the pentecostal Christians ever had, so we must enlarge if we expect to succeed. We must take a beautiful ground between the optimist and the pessimist; one says that everything is going well and the other says that everything is going bad. Well, there is plenty of bad as we all know, but to say that there is no good is also untrue. The days of great revivals are not over. God never told any man that before the return of the Lord we would not be able to get anybody saved, and that we would have to go out and be witnesses just to save our own souls; that we should not expect to get anybody saved. We must take the ground between them both and see that the devil is at work and that Christ is also at work. God never loved sinners any better 1910 years ago than he does today, and if the disciples could go out and have a great revival then we ought to go out and at least have one as large today.

The text says, "Be ye also enlarged." We must have the enlargement of the heart; we must love this old world of lost men better than ever before; we must love righteousness and holiness better than ever before; we must love the saints better than ever before; we must love the church that Christ bought and paid for in blood better than ever before. We must have greater patience with each other than we had last year. If 1914 is what it should be with us, we should be so loving, tender, and gentle with each other that they will be surprised and will wonder what is the matter with us. When they come around to find out what is the matter, we must let them know that we have the enlargement of the heart. Don't forget the words of the great Apostle, "Be ye also enlarged."

Again, we must have the enlargement of the head; not the swell head, not the puffy kind, not the swagger, or the puff and strut, but the real sure enough enlargement of the head. We must learn a great many things in the year 1914 that we never knew before. We must read many good books and put something into our brainpan that we never had there before. There is nothing that pays better than to occasionally invest in a few new brains. Many of the preachers and folks who have just been using one side of their brains for the past twenty-five years must turn their brains over and use the other side of them for awhile. They have used one side until they have gotten into ruts and it is next to impossible to get them out of their old ways.

They are splendid people and have good judgment if we could just persuade them to use it. They are in need of the enlargement of the head. We ought to have our head enlarged in order to let the other fellow have a chance. Every now and then I meet up with some fellow that naturally ought to have good judgment, and he seems to think I ought to act like he has acted for the past forty years, and because I can't act like him and don't want to, and would not if I could, he thinks that

I am just about ready for the scrap pile. Well, I am ready for the scrap. Do you understand now? That is plain. I am a busy man and have no time to debate deep water or shallow water, or the impossibility or the possibility of apostasy. There are quantities of water and a fellow ought to have as much as he wants in any way that he wants it. On the other question, if one man can't go back the other can't, and what we believe on the subject doesn't cut any figure in the thing at all. If one can't the other can't, and if one can the other can, so there is no room for a dispute.

For 1914 let's have heads big enough to keep in the middle of the road and be sure to keep red-hot at any cost. Fight the good fight of faith, lay hold of the promises of God, go through with a shine on our faces and our face toward the devil's patch and every time that our Captain says "forward march" we must go to the front with a leap and a bound in our souls and fear nothing but sin and honor none but God. Bow and scrape to no man, for if you do you may have to take it all back tomorrow, for no telling what he will be caught at by tomorrow. Love men but bow only to God. Love holiness but take off your hat to none but God. Love the unlovely for the lovely will have plenty of lovers without you. Do all the good you can to all the world about you, and live such a life that your influence will be felt around the world.

Remember that you are to have an enlargement of faith. We are to look for great revivals during 1914, and we must have the enlargement of the heart; we must love better than ever before; we must have the enlargement of the head and do better thinking this year than last. Our old thoughts are worn out and some of them are just about threadbare and will have to be patched before you can use them any more, so we had better discard them and go to headquarters and get us some new ideas.

James 1:4, 5, says that if any man lack wisdom let him go to the Lord who will give liberally. Again Christ said that I will give you a mouth and wisdom that none of your enemies will be able to meet. You can stop the mouth of the gainsayers and put the devil to flight by using the sense that God gives you. We must see many things that we haven't seen in many things that we hadn't thought of before. To illustrate: we see the large oak tree, and that from one viewpoint it would make at least one hundred rails to the cut, and be worth at least one dollar per hundred; but we must look at the tree from another point of view and see at least one thousand feet of lumber and that will be worth at least \$25.00. We see the tree from another viewpoint and see a fine wagon that will be worth not less than \$75.00; from another point we see a fine set of furniture that is worth \$250; we see from another point a fine piano that is worth at least \$500. Well, amen! "Be ye also enlarged."

### LOVE'S LESSONS.

ABBIE C. MORROW BROWN.  
Chapter XXX.

"BUT GOD." EPH. 2:4.

At some time, during our stay in New York, there came to me a period of spiritual drouth. I seemed barren, dry, withered and fruitless. My power to work righteousness seemed to have eked out as a leaking vessel. All the old promises seemed but as empty barrels suspended in the air with both ends missing and everything dropping through. Prayer seemed scarcely to reach higher than the mists which enfolded me; the graces of the Love Chapter seemed no longer a part of my life; patience, gentleness and faithfulness seemed only things of the past.

One night ere I slept I cried out to the Father to waken me in the morning with the Scripture which would exactly meet my need and in the dawning light there was given this precept, "Fight the good fight of faith, lay hold on eternal life," 1 Tim. 6:12, and this encouragement, "Blessed are all they that put their trust in him." Ps. 2:12, l. c. Then the sky brightened, hope walked back, joy bubbled. But one night ere I slept, there came physical pain which I knew was born of imprudent eating and the old despair of victory settled down over me and I even forgot to pray. Then I slept and dreamed. I was ascending an escalator when just as I reached the top of the moving stairway,

something in the machinery gave way and I found myself looking down from my height at the top of the hall to the marble floor where a sure and awful death awaited me. In spite of my peril my spirit was calm and I soon discovered that I was leaning against, and clinging with one arm to, the picture molding, that circled the high wall close to the ceiling.

I called to the two men in charge of the moving stairway but they were in their night robes and indisposed to assist me. I cried out to some one below to call to my husband but they did not heed me. I bade a passing friend tell him of my peril, but the door to his room was locked.

At last Melya came out and saw my danger and was the first one to manifest the slightest interest. She hurried to tell her father. After my husband was informed of the situation he wished to do something but was paralyzed with fear. Then a tall man entered the hall and came close to me and put out his arms and I thought my rescue was come, but he was only a doctor and it is not a doctor's business to take people out of perilous places. He laid his head against my heart and turned to my husband saying:

"She is perfectly safe, she has not a particle of fever," and turned and went out.

A number of men had gathered and stood looking on. I bade the servant bring a large red bed quilt and ask the men to hold it that I might drop into it, but the command was not obeyed and I felt instinctively that it was of no use, as they would not hold it with a sure grasp and death would be as certain with it as without it.

Then I seemed to lose consciousness for one moment and the next I was down in the arms of one of the friends and the rest were all laughing gaily. How did I get there? Angels gently lifted me and bore me to a place of love and safety. Then I awoke. What were the lessons?

They came to me through two little words that have remained with me all through the years in blessings,

"BUT GOD."

I may be dry and barren, "but God" who is rich in mercy, will again quicken me and seat me in the heavenly places. Eph. 1:4-6.

"High places" are perilous places, Eph. 6:12, "but my God" who supplies every need, spiritual, mental, physical, and temporal, Phil. 4:19, will give me the hind's feet to walk on the "high places." Hab. 3:19.

We may fail "but the God of all grace" who called us unto his eternal glory, will patiently lead us on to perfection; stablish; strengthen; settle us. 1 Pet. 5:10.

Death may seem certain, "but God" is able to beat back the enemy and give us life. Jude 15:18, 19.

Men may fail us "but God" will not suffer them to hurt us. Gen. 31:7. Our enemies may seek to injure us "but God" is preparing us for throne rule. Gen. 45:8. And as we walk on in love we can say of every trial that comes, whether through demons or men, "ye thought evil against me but God meant it unto good." Gen. 50:20.  
710 Wayne Ave., Dayton, Ohio.

### HOLINESS COMMISSION NOTICE.

Will not the people who subscribed toward the expenses of the campaign which Drs. Fowler and Morrison are to have over the country, kindly send their several amounts to the Treasurer, Mr. W. E. Foshier, 2115 Farnham St., Omaha, Neb. Something of these funds will be needed at once and as soon as payments can be made, reasonably, it will be highly appreciated.

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# The Missionary World

## TWENTY NEW MISSIONARIES IN A WEEK.

The call for reinforcements is loud and pathetic. It has been long unanswered. For fifteen years the fields and the missionaries have been pleading in vain. Twenty missionaries were asked for last year; not merely because they were needed, but because they were desperately needed. When accounts were cast up, only three could be sent—three male missionaries to six needy fields. This has been going on year after year till it has become an almost hopeless antiphony waivered over seas.

### The Result.

Two things result. First. The work suffers. Opportunities go unheeded. Development is arrested. Vast ripe areas remain untouched. Victory is turned to defeat for lack of reinforcements at the right moment.

Second. The missionaries suffer. The burden grows, the demands increase, opportunities multiply. The brave and loyal missionary tries to save the day. Then begins the saddest chapter in missionary history. A long struggle of one man with the work of two or three men. The hope deferred. The hoped-for recruits that never come. Then premature break-down and the sad leave-taking for home or heaven. The first result is wasteful; the second is worse than wasteful, it is cruel. One could write more calmly if this awful thing had never happened under his very eyes.

### The Remedy.

Something out of the ordinary must be done. The ordinary is what we are complaining of. It is the ordinary pace that kills. We must somehow speed up the machinery. There are men waiting, but where is the money? The regular income will barely support those we have. It will not adequately equip even those. What then is the remedy? That is our story.

The first chapter in the story is one of prayer. Always that is the first chapter. If not, then no other chapter is worth while. Curiously enough, that was the first foundation stone of the kingdom. "Ask of me and I shall give thee the heathen." How simple! So simple, we have overlooked it. Do we need laborers? "Pray ye the Lord of the harvest." That is where the program begins. Follow it. We pray for the missionary; do we pray that someone may go and stand by him? What would happen if the whole church really got this on its heart and prayed a week? Even the angels can't tell. Men have never tried it out. God himself is waiting for a chance to make it plain.

The second chapter is self-denial. We need a spirit of corporate sacrifice. We need to get beside the missionary and feel the cost of it. Mothers give their sons, and with hot tears and aching hearts see them go away. That is self-denial. Young men and young women leave all they hold dear. That is self-denial. We give our little fifty-cents a year, one cent a week. That is—well, that is not self-denial. What we call liberal giving often leaves us with not one luxury the less. We need to redden our giving with our heart's blood. Then it will count.

### The Story.

That is our story. A Week of Prayer and Self-Denial set like a golden portal at the entrance to the new year. The whole church in closet, at home altar, in the congregation, praying for more laborers and for a brave and loyal church to stand back of them. A whole church putting their resolute shoulders under the burden and lifting. Some will have to go far to reach the quick of self-denial at all. For some the price of a missionary, for some two, or five. For some not much in dollars, but by the arithmetic of heaven, "more than they all." O, for the price of all the chewing gum, the cigars, the soda water, theatre tickets and movies, from Methodist pockets for one week. Too much to expect you say? Yet it is for your Master and mine, who, though he was rich, for our sakes became poor. O, the pity and the shame of our scant return!

### When and How.

We are asking that January 4-11 be observed as a Week of Prayer and Self-Denial. The Secretaries faced this whole question. Hours of prayer and discussion were given to it. Our decision was to call for a week of heart-searching and prayer. We believe our great people are loyal at heart and that if they can be led to face responsibility on their knees they will meet it and God will meet them. Will we face it thus? We know no other way and believe there is no better way.

The offering is not to be the main thing. It is not to be urged. The self-denial is to result in an offering, rather than end in a collection. Money grudgingly given is tainted. Only that given cheerfully is clean and acceptable. This cause is too sacred for anything but a free-will offering. It is to be cash. It is to be a surplus. It is not to be counted on assessment. It is to be sacrificially used in sending new missionaries.

Close your eyes and think of the meaning and possibilities of this plan and see how it will stir your heart. Then begin preparing to carry it out.

Ed. F. Cook, D.D.

## CHINESE BUILDING THEIR OWN CHURCHES.

Since writing last, accompanied by Mrs. Hawk and our two children, I have made a visit to one of the outstations on the work. There I saw my first real country church. It was erected largely by the few members and adherents in that community and it did one good to see it even though its floors were of dirt and its benches backless. It was in keeping with the homes and that is more than we can say to the credit of some of our communities in the States. In the town not far away and in this country community, Mrs. Hawk and I were both struck with the contrast between those who had come in touch with the gospel and those who had not. This is of course true everywhere, but here it seems to stand out so plainly that it was even more noticeable than is ordinarily the case. Oh, friends, if you could only see some of these marvelous changes that take place in the looks and in the lives of these people

then you could see that your money and your prayers are not misplaced but are being used of our Father to bring to pass his kingdom here on earth, yes, here in old, not old, but new China.—John C. Hawk, Changchow, China.

## BRAZILIANS PAY THEIR ASSESSMENT.

Our Conference convened about a week after our arrival, August 7th. I think I have never attended a more spiritual and uplifting Conference. The brethren brought in good reports and seemed to be encouraged by the results of the year's work. In a financial way it was a great year. Nearly every charge paid its assessments and quite a number acquired sites for churches. One congregation paid for all purposes about \$26.00 per capita.—S. A. Belcher, Rio de Janeiro, Brazil.

## JAMAICAN CONVERTS IN CUBA.

I have one service per week for the Jamaicans. Among our membership of 97 here in Guantanamo 37 are Jamaicans. They attend very regularly, and the congregation averages about fifty. Their contributions are larger by far than those from the natives. This year I have received by certificate and order of Church Conference 12 Jamaicans. With the \$265 that Brother Baker has given me for repairs on the church and parsonage I have put the whole property in excellent condition, and it is every bit of five hundred dollars better off. I was able to save quite a good deal by overseeing the work myself and also being one of the laborers.—W. M. Mullen, Guantanamo, Cuba.

## CHINA'S EXTREMITY OUR OPPORTUNITY.

The people of China need us and our help now. May our one Father help us to give them the kind of help and encouragement they ought to have! Patient, peace-loving, kind, hard-working, diligent, with a capacity for mental acquisition that is surprising anywhere; they are a great and wonderful people. As a practical proposition for helping them as we can—not having the governmental influence—we are doing the best that I can think of in helping educate their leaders, both as preachers of the gospel and as leaders in every other field. You know under the old system China had neither courts nor lawyers. She cannot have a constitutional form of government without both. I wish I had the power to help them make lawyers—Christian lawyers, for their judges and for their bar. But, as yet, we have no law schools of any importance and must work as best we can, where we can. We need a great law school of commanding influence to make, to train the lawyers who alone can see that China has a government that will give them liberty, for they only can give to them courts.—Chas. W. Rankin, Soochow, China.

## REVIVAL METHODS SUCCEED IN CHINA.

We held a meeting in a little village about ten miles from Changchow in June. More than one hundred became probationers. The services were over two hours each in length morning, afternoon and night. Multitudes attended. We hope to organize a church at that place ere long. That meeting was followed by one at the chapel near our door. More than sixty of our neighbors who had before shown scarcely any interest in the

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church enrolled their names as probationers, and their attitude towards us since has been altogether different from what it was before the meeting. Our day school has continued. We have 25 pupils, as many as we can accommodate in the little building. The teacher is a splendid man, a Christian and very capable. If we had the

means—that is, grounds, building and missionary to take charge of the work here, we could have a large prosperous school. The demand is great. I wish we could meet this need.—A. C. Bowen, Changchow, China.

## CHINA LEADING IN CHRISTIAN UNION.

There is a great tendency in the Protestant churches of China towards union. There is manifest a great desire for co-operation along all lines of church work, to recognize members of all denominations as brethren and members of the Church of Christ, and a willingness to receive all such without requiring them to be re-baptized or to take again church vows. Emphasis is being laid upon church unity as never before. The churches are realizing that the essentials of salvation are accepted by all in common, and that nearly all, if not all, of their differences result from cleaving to the non-essentials. They are thus seeking, and, I believe, wisely, to bring Protestant Christendom into one grand union, leaving, in the course of time, to the Church of Christ in China a unified system of doctrine and polity. It is remarkable what a gracious spirit of unity exists among us. We are coming constantly closer together and, we believe, the time is not far away when there will abide only the spirit of unity, co-operation and mutual helpfulness.—A. C. Bowen, Changchow, China.

## ORIENTAL MISSIONS.

On the 20th a number of villages were reached in Katahama, Higashimakada and Nishimakada districts and also about 2218 houses in the town of Numadzu. On Sunday an open-air meeting was held in Numadzu and a good crowd gathered and God spoke to their hearts. The brother who was sanctified at the Yoshiwara hotel helped in the meeting and as he gave his testimony it was very evident that God had done a wonderful work in his heart.

On the 22nd Brothers Yuki and Tsuchigawa went off in one direction while the remainder of the band visited other villages. At the village of Tazawa so many children gathered that the brethren had to stop and speak to them and also gave them tracts. Pray much that God will do a deep work in their hearts while they are young.

While working in one village Brothers Clarke and Higashi went into a shop to buy a Japanese umbrella and found that the shopkeeper was seeking the light. They dealt with him and gave him some tracts and when they met him the next day he told them that there were several other anxious souls whom he would bring to the hotel.

On the 24th Brother Sasaki and another brother started out to do the village of Mishima and surrounding villages and the remaining brethren went off to the district of Oaka and reached quite a number of places. In the evening Brother Clarke and two of the native brethren held an open-air meeting near a temple in Numadzu and as a heathen festival was in progress quite a number of people gathered and several New Testaments were sold.

While preaching on Wednesday evening a young man stood listening and at the close of the meeting he came and spoke to the brethren. He was a Christian and so glad to meet the vil-

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lage band and on the following day he went with our brethren to distribute tracts in several villages. Praise God for those who are willing to carry the gospel message to others and pray that the seed sown through the printed messages in these villages, in the majority of which the gospel light had never before shone, may bring forth fruit unto salvation in the hearts and lives of many.  
Cowman and Kilbourne.

## THINKS IT VALUABLE.

That book written by Dr. Wimberly "Is the Devil a Myth," is a marvelous book. There is no other book on the market like it. If one wants to find out about the origin of the devil, his personality, his subtle powers and his combined forces, let him read this book. We found out more about the devil, his satanic majesty, his serpentine nature, his subtle powers in reading this book than all the other books on this subject combined. Dr. Wimberly has done the reading public and the Christian world no little favor and service in giving this book. Every preacher, yea every Christian worker, yea all lovers of truth, should read this book. You will see that the devil is no myth, that he has a strong personality, and he took all of his brilliancy, his knowledge, his force of character into the pit with him. This is one among the most unique books of the age. Its author is clear in his reasoning, logical in his conclusions and has a keen analytical mind, and so portrays the truth upon the pages of this book that the subject is very clear indeed. I would not be without this book, and could not afford to be without it. I would miss much valuable information had I not read it. This is a cheap book at one dollar.

Respectfully, Will J. Harney.

## LUMBERTON, NORTH CAROLINA.

Will you let me testify for Jesus and tell the dear readers what God has done for me? He provided a holiness paper for me to read, and after he had taken away my appetite for snuff, I continued fasting and praying for the power of the Holy Ghost that I might be able to win souls in his name. The devil fought me hard and said, I would lose my good friends, but praise the Lord, for victory when I said, "Go then, earthly fame and treasure, Come disaster, scorn and pain, In thy service pain is pleasure, With thy favor loss is gain."

It felt to me like a great ball of fire fell from heaven on my head and went through every particle of my body and shook me all over like the wind shakes the trees. I was so happy I left my tub of clothes that I was washing and praised the Lord. I wrote my relatives that I had received the great blessing that I had been seeking with my whole heart so long. I know now

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that the old devil is a liar, for I have gained friends and seen souls saved in answer to my fasting and praying.

Bro. N. J. Page was an awful wicked drunkard, and would tell me I "was worse than crazy" when I urged him to seek salvation, but I'd kneel and pray for him, believing that Jesus would save him from his sins, and it was not long before he professed religion and conducted prayer meetings.

One cold day he went fishing with his old friends and got drunk again, alarmed the neighborhood by his cursing. Oh, how my heart pained me when I heard of it. I wrote his wife to join me in fasting and praying for him, and God would save him for Jesus' sake yet, and he did convert him and fill him with his Spirit and he has built a tabernacle and preached pentecost about eighteen years. I'm so glad he is preaching and singing for Jesus.

It's impossible for me to tell how God has blessed and answered my prayers all these twenty years, since he filled me with his Spirit. I have six sons and two little daughters that I'm striving to raise up in the nurture and admonition of the Lord. My oldest daughter has left me, and three sons have crossed over the river to "rest under the shade of the trees." Pray for me to be faithful until death and receive a crown of life. Saved and sanctified. Sophia E. Townsend.

## BIRMINGHAM, ALABAMA.

I feel it my duty to write these lines. Several weeks ago I wrote The

Herald family to pray that a cancer might be removed from my daughter's head which was very painful indeed.

The doctor's treatment only increased the irritation and pain. It was then I wrote to the saints to pray that this cancer might be taken away; while it is not entirely gone, yet the Lord has almost made a perfect cure. Once more I ask your prayers that she may be entirely healed. This morning she is praising God and giving God all the glory, and shall ever feel grateful for your prayers in her behalf.

A Mother.

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The Herald's Introduction  
To The  
Sunday School Lesson.  
By J. Gregory Mantle.

JANUARY 11, 1914.

The Mission of the Seventy. Luke  
10:1-24.

Golden Text: "For it is not ye that speak, but the Spirit of your Father that speaketh in you." Matt. 10:20.

The Time of the Commission.

It is well to mark the time when the Lord appointed the seventy and sent them two and two before his face. (v. 1). In the previous chapter Luke tells us that "when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem." It was therefore, for the last period of his ministry that he commissioned these men for their work.

The Difficulties.

Christ never allowed anyone to enter the ranks of his disciples under any delusion as to what discipleship involved. He was delivered from the snare of schedules. He was anxious for hearts and not heads. Consequently no one ever said severer things about following him or serving him than Jesus did. These men were going, as he told them, "as lambs into the midst of wolves." (v. 3.) When the world smiles upon you, you may well begin to question your loyalty to him, and enquire whether in any degree you are in complicity with the wolves. It is impossible to be absolutely loyal to Christ without incurring the hostility of the world.

The Victory.

Jesus seems to have left these men to find out for themselves the mighty power of his name over the malignant hosts of Satan. In a few brief words he embodies the secret of the power that would accompany them. It is summed up in the word "identification" (v. 16). He told them that to listen to them was to listen to him; to disregard them was to disregard him. They were ambassadors for the King, representing him and speaking in his name.

When they returned from their mission they joyfully exclaimed: "Master, even the demons submit to us when we use your name." (v. 17). Jesus replied, "I saw Satan fall as a lightning flash from Heaven." (v. 18). Yes, Satan falls before the all-prevailing name of Jesus. He looked forward to the mortal combat on Calvary; to that awful Armageddon, when he shook off the hosts of evil. (Col. 2:15.)

Why should we be harassed and beaten by the foe? If we are not sharers in his victory it is because of our ignorance and unbelief. "Behold," he says, "I have given you authority over all the power of the enemy. Nothing shall by any means hurt you." (v. 20). He gives us authority to use his power, for we, of ourselves, are powerless. If the demons are subject to us because of his name, let us beware of the subtle spiritual pride which rejoices in such success, and rejoice rather that our names are written in heaven. (v. 20).

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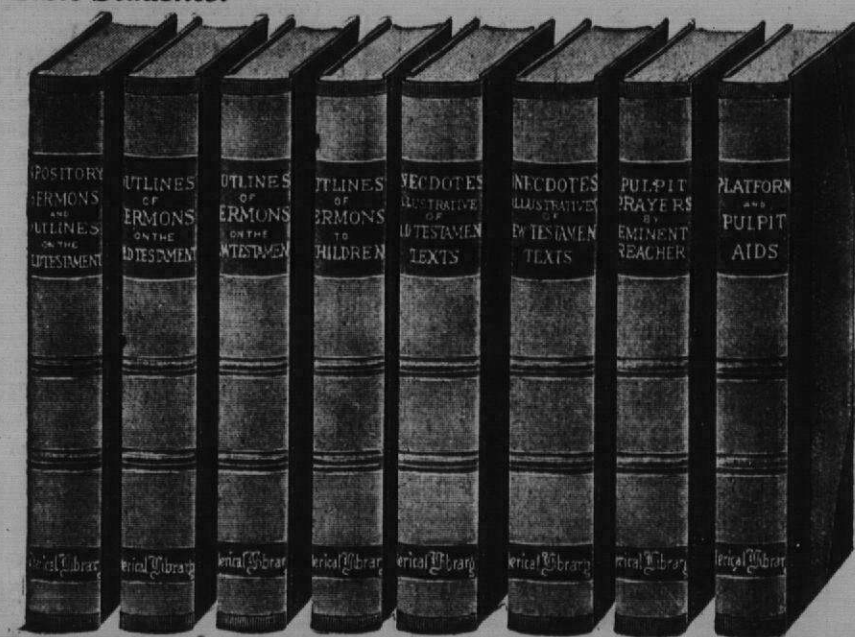
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## Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Boys: I hope the girls will not get jealous because I am writing especially to you this week, but I have something good I want to give you on the use of the cigarette. Did you know that cigarettes had been called "coffin nails," and that they really did help to shorten life? That is why they are called coffin nails. I do hope none of my boys will ever be the victims of this awful habit, for it saps the energy out of both mind and body, and at the same time leaves you a moral and spiritual wreck. Please read carefully the following piece entitled "Coffin Nails," and think seriously over it, and I do not believe you will ever be the victim of this awful habit.

### "COFFIN NAILS."

The Cigarette, America's Most Insidious Boy-Evil.

Rum is the "Man's-Evil" of America, and the cigarette is the "Boy's-Evil." It's the saloon's recruiting officer, the habit that sends an annual toll of 100,000 boys to the rum-shops of this country to be made into drunkards to take the place of those who have filled untimely graves during the year. The saloons must have men to damn or go out of business, and these men are our grown-up boys, whose first step toward the saloon's sure destruction was the cigarette.

Strange, but very few Sunday schools are more than passively antagonistic to the cigarette evil; although it is robbing our Sunday schools of many of their most promising youths. Investigation will convince superintendents and teachers that cigarettes are mainly responsible for the loss of a large percent of the adolescents—boys of the "teen age"—from our schools. You will find but few cigarette smokers in our intermediate departments.

When the cigarette makes an entrance into the boy's life, with its attendant evils and bad company, it puts him "out of tune" with the Sunday school, and as a result, we lose the boy. I have never yet known one cigarette fiend who attended Sunday school regularly; and have yet to find a youth whose fingers were browned with cigarette stain who took an active part in the church's young people's society, who would conduct a devotional meeting or lead in public prayer. Although I have investigated a large number of conversions among "big boys," youths and young men, I still hunt for the first instance where a stained-fingered cigarette smoking fiend made a public profession of faith in Jesus Christ and became an active member of his church—Not one! Nor have I yet been able to locate one boy who contracted the cigarette smoking habit after coming into the church who ever undertook any worth-while church duties. Cigarette smoking puts a boy out of keeping with the work of the church and Sunday school every time.

But all the bad effects are not religious. Never have I known a single habitual cigarette smoker to be even a moderately bright public school scholar, or remain in the schools long enough to complete his high school course. Cigarettes are the invariable adjunct of truancy among school boys. Did you ever know an habitual truant who did not smoke cigarettes, or a cigarette smoker who did not practice deception to some extent?

The physical suffers also. The cigarette smoker cannot take part in athletics, as a normal youth delights in, due to heart affections induced by cigarette smoking. Our city schools find it necessary precaution to subject pupils to physical examination before allowing them to compete in athletic sports, due to the danger of heart failure likely to be induced by violent exercise—and very large numbers (above 95 per cent.) of the cigarette smokers are barred from participating, due to valvular heart—the direct result of cigarette smoking.

Study, investigation and observation of the effects of cigarette smoking convince one that the boy who does so is on the down grade, he is headed for the rear! Not only so, cigarettes create a thirst which the "town pump" cannot quench, and sends the boy to the saloon to satisfy his unnatural appetite. Cigarettes are the saloon's best ally and are sending to our boys in great numbers to be trained as murderers, heart-breakers, home-wreckers, happiness-destroyers and outcasts.

The effects of cigarette smoking are not only deleterious to the boy's moral, mental and physical being; but he who smokes is also robbing the doors of suc-

cess in his own face. More and more business men, commercial firms, railroads, banks and large corporations, who have the most desirable positions in all the land to offer young men, are refusing to employ cigarette smokers. The cigarette smoker gets no promising position, and if he does get a position, he wins no promotion. The manager of a large mercantile establishment recently said: "We would as lief employ a youth who stole sheep as one who smokes cigarettes; one is no more to be trusted than the other."

Then the waste! The United States cigarette bill last year was more than \$62,000,000. But wasting wealth is not their worst feature; they waste energy, wreck health and train law-breakers. Nearly all the states have laws forbidding their sale to boys—a law that is flagrantly violated each day. The boy violates the law when he buys cigarettes, a law-breaking merchant sells them, and a law-defying city and town government permits this traffic in health and morals to continue. State legislatures may pass prohibitive cigarette laws, but the prerogative of creating sentiment that will insure the enforcement of these laws is delegated to the Sunday schools almost exclusively. To get such laws passed may be comparatively easy; but to instill into the boy's mind sentiment in favor of such laws that will demand their enforcement is far more difficult—and this is the "hard job" which the Sunday school should delight to do. If our Sunday schools are to continue as watchmen on the walls of Zion to warn our youth, they must recognize the cigarette as the approach of an insidious enemy. Should she fail to warn the boys who come under her care—What of her responsibility.

C. W. Baines.

Dear Aunt Bettie: This is the first letter I have written to The Herald, and hope to see it printed soon. I am 12 years old and am in the 5th grade. I have a white rabbit for a pet, and his name is "Bunnie." I like to read the letters in The Herald very much. I go to Sunday school every Sunday and also to the Junior League on Saturday. Ray Smith, Burns, Kan.

Ray, We are happy to have a call from you. That rabbit must be fine sport for you. Are you ever tempted to eat him?

Dear Aunt Bettie: This is my second letter. I enjoy reading The Herald. I was 15 August 28. I weigh 96 pounds, and am rather small to my age. Flora Tapp, you have my name. Lena Head, let me hear from you. I will say good-bye. Hackleburg, Ala. Flora Stidham.

Flora, you and Flora Tapp ought to take up an acquaintance as you have the same name.

Dear Aunt Bettie: I would like very much to see you all but that can never be for there are so many of you it would take too long to visit you. I live in Eastern Mississippi among the red hills. Sometimes when it rains very much the roads get so bad we can't hardly travel them. If you will come down you can get all the sugar-cane and peanuts you want. I am sure you all like both, do you not? I am not going to tell what kind of a specimen of humanity I am for some of you might get scared. Nathan McNeill, Meridian, Miss., Route 5.

Nathan, you have our curiosity excited and we hope you will give us a description of yourself next time. I think we can stand it, as you are so far away.

Dear Aunt Bettie: I have come to join the band. Mother takes The Herald and I enjoy reading it. Who has my birthday, November 7? I am 10 years old and in the 4th grade. My teacher is Miss Sola Taylor. I am a member of the Methodist Church and go to Sunday school every Sunday. I have black hair and blue eyes and fair complexion. Adrian, Ga. Ruby George Scott.

Ruby George, are you a boy or girl? You have the name of both. I am sorry your letter did not get in for your birthday, but perhaps you will get some cards any way.

Dear Aunt Bettie: May I join the happy band? I am 11 years old and weigh 32 pounds. I go to school and am in the 3rd grade. I go to Sunday school and to church. I belong to the Methodist Church. I have three sisters and two brothers.

Papa takes The Herald and I enjoy reading the children's letters. My birthday is Nov. 22. Would like to exchange cards with the cousins. Freda Carr, Bland, Mo.

Freda, it will be too late for your birthday, but maybe the cousins will see this letter and send you a card.

Dear Aunt Bettie: May I join your happy band? I don't take The Herald but one of my friends takes it and I enjoy reading the boys' and girls' page. I am 13 years old and am in the 6th and 7th grades. I have only missed two days from school. I am a member of the Christian Church and go to Sunday school. Would like to get some cards from the cousins. Eliza Biles, Belle, Mo.

Eliza, can't you persuade your father to take The Herald for you? It would be a nice Christmas present, don't you think?

Dear Aunt Bettie: I am a little girl 11 years old and live on a farm of 100 acres. I am one mile from the school. I am in the 4th grade. My birthday is March 8. For pets I have a cow and a hen. I have blue eyes, light hair and fair complexion. I have four sisters. I go to church and Sunday school. Clara Biles, Belle, Mo.

Clara, you are pretty fortunate to own a cow and a hen. Was it given to you? I think you are too young to have earned it.

Dear Aunt Bettie: Will you let an Arkansas girl enter your corner? I am nine years old. My birthday was October 19. Who has it? My school teacher is Mrs. Katy Aston. I am in the 3rd grade. My Sunday school teacher is Mrs. Cornish, and she is fine. Rubie McCorkie, Vilonia, Ark.

Rubie, we do not have very many cousins from your state. You must stay up and see if we can't have a good crowd from Arkansas next time.

Dear Aunt Bettie: I saw my other letter in print and want to write again. I have light hair and blue eyes and fair complexion. My birthday is Feb. 23, and I would like some cards from the cousins. If this misses the waste basket will write again. Sophia Brockman, Sano, Ky.

Sophia, you came very near having the same birthday as a great man. Do you know who it was born on Feb. 23?

Dear Aunt Bettie: Here comes a Kentucky boy. This is my first letter to the cousins. I am a member of the M. E. Church, South. I go to Wilson-Lindsey Training School and am in the 6th grade. Mother takes The Herald and likes it. Grace Denton, I have your birthday. Who has many thirteens in their name as I? I will be 13 years old Dec. 13, 1913. Your cousin, Harry Simms, Columbia, Ky.

Dear Aunt Bettie: A Florida girl wants to join your band. I am 10 years old and have black eyes, brown hair and fair complexion. Papa has taken The Herald ever since it has been The Pentecostal Herald and I love to read the Children's Page. We live in the country and can raise most anything, but the main crop is cucumbers. We have lots of pretty flowers. Clester Verner, Williston, Fla.

Dear Aunt Bettie: I am a Kentucky girl 10 years old. I am in the 5th grade at school. Mama takes The Herald and I enjoy reading the children's letters. My teacher's name is Miss Rose Heyds. I am four feet and three inches tall. I have one brother and no sisters. Who has my birthday, March 10? Love to all the cousins. Nellie Simms, Columbia, Ky.

Dear Aunt Bettie: Will you let another girl enter your corner? I have dark hair and eyes and dark complexion. My weight is 104 pounds. My age is between 15 and 20. I was converted in a holiness meeting last summer and the Lord has blessed me in my lessons. I want to be sanctified and ask the prayers of the cousins. My birthday is April 10. Mamie Simpson, Iola, Texas.

Dear Aunt Bettie: I am in the 5th grade at school. My father takes The Herald. He is a wholesale man and drives a wagon and mule. I go to Sunday school every Sunday and have not missed this year or last. I hope to see this in print and would like some Atlanta boys and girls to write. Malcolm Tucker, 48 Kelly St., Atlanta, Ga.

Dear Aunt Bettie: Will you let a Iowa girl take your band? I am 9 years old and go to school. I go to Sunday school every Sunday. Papa takes The

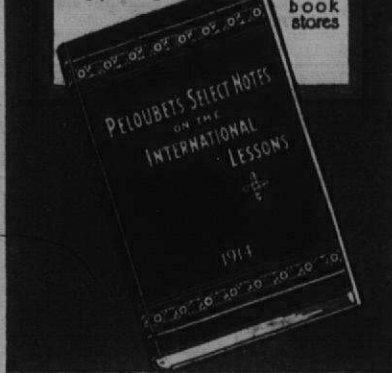
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Herald. My little sister has the same birthday as Ray Christian Haber, March 1. Joseph Berkus said he would send a card to the one guessing how old he was. I guess he is 11 years old. I am four feet and five inches tall. I wish the cousins would write to me. Frances Whitcomb, University Park, Ia., Box 97.

Dear Aunt Bettie: I enjoy going to school and am in the 3rd grade. I am staying with my aunt who lives in Kell, Ill. She takes The Herald and I enjoy the Children's Page. I have four sisters and four brothers living and two dead. I guess I will ring off as I am afraid of the waste basket. Gladys Thomas, Kell, Ill.

Dear Aunt Bettie: An Arkansas girl ten years old wants to enter your corner. I have brown hair and eyes and am in the 4th grade. I live on a farm. Papa takes The Herald and I enjoy reading the letters from the cousins. I would like to receive some cards. Who has my birthday, Dec. 14? Verna Floyd, Cardiff, Ark.

Dear Aunt Bettie: Will you let me have a few words in your corner? I am 11 years old. My birthday was May 15. I go to school every day and am in the 5th grade. Grandpa takes The Herald and I like to read the Children's Page. I have four sisters and one brother. I go to Sunday school and Junior League every Sunday that I can. If I see this in print I will write again. Chester W. Paulk, Estherwood, La.

Dear Aunt Bettie: Will you let a little country girl slip into your corner? Mama takes The Herald and I like the Children's Page. I have one sister and four brothers at home and one sister in heaven. I go to Sunday school every Sunday I can. I was 10 years old Oct. 27. I am in the 4th grade. You will find 10 cents for birthday dues. Dimple Huff, Granville, Tenn.

Dear Aunt Bettie: I am six years old and have light hair and blue eyes. This is my first winter to go to school. I have a little brother three years old, and his name is Howard Clifton. Papa and mama belong to the Methodist Church at Willis, W. Va. I love to go to Sunday school. Papa takes The Herald and reads the children's letters to me. Papa runs a store so brother and I love to help when I am not at school. My birthday is April 23. Good bye, Inelda Glenrose Kibler, Dumfries, W. Va.

Dear Aunt Bettie: This is my first time. Will you let me in? I do enjoy reading The Herald. I am 12 years old and live in the mountains and bluffs of old Alabama. I am in the 5th grade. I have two brothers and four sisters. I go to Sunday school and am a member of the Baptist Church. Emma Scogin, Houston, Ala.

Dear Aunt Bettie: I saw my other letter in print, so will come again. We have Sunday school every Sunday and church every other Sunday. The schoolhouse is a quarter of a mile from our house. My papa is the superintendent of the Sunday school. Who can guess my age? Where is the Lord's prayer found in the Bible? My teacher is Mr. Pelander and I like him fine. Noia Hopkins, Maxwell, Neb.

Dear Aunt Bettie and Cousins: What have you been doing? I have been picking cotton. Who has my birthday, Oct. 27? I will be 15. I am corresponding with Blanche Garvin and Velma Garvin. My father sends his sister The Herald. She lives in Tennessee. I will slip out and let some of the other cousins come in. Troy, Tex., Rt. 1. Viola Hargrove.

Dear Aunt Bettie: If you will let me in your corner I will be quiet and not say much. I think The Herald is one of the best papers in the world. We had a very good meeting this fall conducted by Rev. I. J. Parrie, our pastor, and Bro. Chapman. I enjoy reading the letters from the little folks. I love The Herald. Mrs. G. W. Allen.

Dear Aunt Bettie: I have been visiting in the west since I last wrote to The Herald. While in Oklahoma I went to church several times and enjoyed myself fine. When I came back to Texas I took sick and had to ride 30 miles in a wagon and cross Red River on a ferry boat. We had four mules to the wagon and we thought they would back into the river after we got them on the boat. After crossing the river we had to drive 25 miles to where I live. Meda Bond, Windom, Texas.

Dear Aunt Bettie: I am going to school and studying the 6th grade. I have two teachers and love them dearly. I am 13 years old. Who has my birthday, Dec. 29? I would like to receive some post cards from the cousins. I enjoy reading the Children's Page. Bertie Hilburn, Luna, La.

Dear Aunt Bettie: This is my first letter to The Herald. My birthday is Feb. 15. Live on a farm.

and shouted and said she was ready to go home. Brothers and sisters, be true and some sweet day you can meet her where parting will never come. When the end came she fell asleep in Jesus without a struggle. Her daughter, Mrs. Winnie Short, Summerville, La.

### GRACE.

On Sunday, October 19, 1913, the following Resolutions were unanimously adopted by the Sunday school of the Methodist Episcopal Church, South, of Graceville, Florida:

Whereas, it has pleased Almighty God, although at this time we cannot understand why, to call from our midst our beloved brother, Dr. George M. Grace, to that home where "there shall be no more death, neither sorrow nor crying."

And, whereas, for the last thirty years or more Dr. Grace has been a faithful member of this Sunday school, always found at his post of duty either as scholar or teacher.

Therefore, be it resolved,

1. That we deplore his untimely decease, not only because we have sustained such a great loss in our Sunday school, but also because the whole community has sustained an irreparable loss of a true friend, a sympathetic counselor, and an excellent physician.

2. That we extend our heartfelt sympathy to the bereaved family whose loss of a devoted husband and a kind father

is beyond repair, but that we remind them of the fact that the separation is only for a short time; then there shall be a happy reunion in our Father's home where parting will be no more.

3. That a copy of these resolutions be given to the family of our departed brother, and also to The Graceville Advertiser, The Times-Courier, and The Alabama Christian Advocate for publication.

M. T. Watford,  
F. M. Syrett,  
L. M. Bennett,  
Committee.

### LOVELESS.

Little Lillian Alberta Loveless, daughter of H. C. and Lena Loveless, was born December 11, 1912, and on Saturday, July 5th, her sweet little spirit winged its way back to God who gave it. She was sick but a short while; taken July the 4th and died July 5th. Everything was done that loved ones could do but continually grew worse until God took her little life. She was too good, pure and sweet for this old sinful world. How thankful to know she is safe in the arms of Jesus. 'Tis so sad to think she will never more extend her sweet little hands to papa and mama to take her. We imagine we can almost see those little hands now beckoning for us to meet her up yonder where there is no sickness, no sorrow, nor death, but all is perfect peace and happiness. O, how sweet it will be in

heaven to meet Jesus and all our loved ones who have gone on before. How sad and desolate is our home without little Lillian. She was so sweet and bright, always smiling. O how we miss our little darling. There is a vacant place in our home that can never be filled. Our daily prayer to God is that we will be an unbroken family around that great white throne.

This lovely bud so young and fair,  
Called hence by earthly doom;  
Just came to show how sweet a flower  
In paradise would bloom.  
A face once bright is still.  
A face once bright is still.  
Where all sweet angels live,  
On earth her face we'll see no more,  
But the beckoning hands from the other shore.

Say, you can meet me there.  
There was an angel band in heaven,  
That was not yet complete;  
So God took our darling little Lillian,  
To fill the vacant seat.  
When we leave this world of changes,  
Soon we'll meet to part no more;  
We shall find our darling Lillian  
In our Father's home so bright.  
She was laid away in the Mt. Zion cemetery at Prentiss, Miss. Her funeral was conducted by Rev. W. D. Dominick, of Prentiss. Her mother, Mrs. Lena Loveless, Route 2, Seminary, Miss.

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# THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts 2, 4.

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, January 14, 1914.

Volume 26, No. 2.  
\$1.00 Per Year.

## EDITORIAL—Rev. H. C. Morrison, D.D.

### Suggestions Worth While.

In almost every community there are devout people who because of sickness, old age, or some misfortune are very poor. Do not forget them. A small gift which you will hardly miss at all will give them great assistance and joy. Go now and do such people a quiet kindness; no need for noise or bluster, but go and do good and get the reward from your Master.

In seeking after full salvation let it never be forgotten that it is the blood of Christ which cleanseth from all sin, and it is received and appropriated by faith. Would you be saved from all sin? Then trust in the cleansing blood of Jesus. It is the will of God that we be sanctified through the offering of the body of Christ. Jesus is our Savior; in him alone is redemption for all men from all sin. He saves and he keeps saved.

To drop a hint or make some general statement about holiness in a sermon is not preaching holiness. To preach evangelical holiness as taught in the Scriptures one must point out the Bible teaching of the carnality of human nature, and the provision made in the atonement for its removal through the cleansing blood of Christ. One must be taught the meaning of consecration and how to take the step, and one must be taught the faith necessary to its attainment—trust in Jesus alone. Preaching holiness so as to result in bringing things to pass, in getting the people somewhere, must be definite, clear, earnest and with power. Preaching holiness in the spirit of holiness can but result in blessing upon the people who hear such preaching. Let us preach a full salvation with such clearness in the exposition of Bible truth, with such force and earnestness and with such illuminating illustrations that the people can but understand, then they will believe, souls will be sanctified, the Holy Ghost will come to cleanse and abide in the redeemed temples of the Lord.

### THE COMING GENERAL CONFERENCE.

Almost before we know it, the winter will have passed and May will be here with its hosts of Southern Methodists flocking to Oklahoma City for the meeting of the General Conference. This will be an occasion of great interest to the Southern Methodist household.

It looks now as if the General Conference will be a most peaceful gathering with no great church question involving serious dispute or strife to mar spiritual uplift and wise legislation. Of course there will be many things for discussion, but there seems to be nothing to harass or disturb the general peace or prosperity of the church. The only issue recently before the church at large has been that involving the question of ownership and control of Vanderbilt University. That the University is the property of the Southern Methodist Church and properly under the control of the bishops of the church, is the almost unanimous opinion among our Southern Methodist people and there seems to be little doubt that the higher court will render a decision in harmony with the lower court, which was entirely satisfactory to the great majority of the membership of the church.

There is little indication that the name of the church will be changed. This is unfortunate. It would be unwise, however, to change to an improper name. Better let the name remain as it is than to select some other name not appropriate. It would be fortunate indeed, if the sectional word "South" could be dropped and another word more general in its character took its place. Along the border, no doubt, the word "South" hinders, to some extent, the progress of our Zion. It is unfortunate that we should be hindered by a word which it is to be supposed now has no real significance or advantage. Fortunate the man who thinks of some good name and who is able to convince the majority of the General Conference that the name thought of would be of real advantage and would meet the approbation of the membership of the church.

The time limit ought to be removed, and the bishop permitted to return a preacher to a church as long as such appointment would be wise and to the best interests of all concerned. The time has come when a preacher cannot lay large plans and work them out within the short period of four years. The present system is hurtful, both to the ministry and the people. If we had less moving about, we would have larger and stronger preachers with wider influence, and they would be able to build up stronger churches. We have little hope that the conservative brethren who constitute the large majority of the General Conference will think it ought to be removed. It is understood that that would not hinder the removal of any brother when such removal is necessary, but it would not compel the removal of a pastor when such a removal is not necessary and a needless expense and hurtful both to pastor and congregation.

It is to be supposed that several new bishops will be elected. Their selection will be a matter of interest to the entire church. The bishops in the Methodist Church have so wide an influence that they should be selected with greatest care. They ought to be men of large gifts, deep piety, generous and kindly natured, with a burning zeal for the salvation of souls, and the promotion of the kingdom of God in the world. We doubt if there is any church in this or any other country with a more orthodox and devout body of leaders than the present college of bishops in the Southern Methodist Church. They are men of culture, travel, wide reading, thoroughly abreast of the times, and yet genuinely loyal to the Bible and the great doctrines it contains. Not one of them, so far as we know, is in the least tainted with the destructive criticism which in some regions is so prevalent and so hurtful. Several of them are mighty champions of the old truths upon which the foundations of Christianity have rested through the centuries.

There is no churchman in all the country with stronger intellectual endowments and larger capacity for deep thinking than Bishop Wilson, while Bishop Candler, a bold and fearless champion of the truth stands a close second. Kilgo is an evangel of gospel earnestness and zeal; Bishop Hoas, with great head, warm heart and courageous soul, one of the biggest and truest brothers in all American Methodism. Bishop Hendrix is the embodiment of dignity, culture, and kindness. There is no more brotherly man in all the land than Bishop McCoy—a strong preacher and fine presiding officer, and a most kindly and courteous brother among the brethren. Bishop Morrison excels as a preacher of an evangelistic gospel that warms the hearts of men and brings sinners to the foot of the cross. Bishop Key, sweetening with age, true and loyal to old Methodist teaching, beautiful in his old age, waits calmly on the river's bank for the boatman to bring him safely into the ports of eternal peace. Bishop Lambuth, a born missionary, a great traveler with broad grasp and beautiful Christian courtesy, would be an honor to any position in any church. From what we hear of him, there is no young bishop on the American continent more full of promise than Bishop Monzon. We have not heard him preach; nor have we heard the others, not mentioned here, but they are of good report among the brethren. It is understood that the bishops of Southern Methodism are true in their faith to the word of God, the deity and atonement of Jesus, the necessity of the new birth, the witness of the Spirit, the absolute necessity of salvation in Jesus Christ here, in order that we may enter into peace hereafter. We feel we would give the world, if it were ours, if they all believed in, experienced, and taught entire sanctification as proclaimed by John Wesley, Bishop Asbury, and a host of saints. May God bring them all into the fulness of his perfect love, and may his Spirit direct in the selection of those who shall be added to the number.

(Continued next week.)

### THE AMERICAN METHODIST LEAGUE.

#### PART VI.

Our apology for discussing this subject is the fact that we believe the Bible is the word of God and has absolute authority over men; that to live in harmony with its teachings, to keep its laws, to practice its precepts, to trust in its promises mean safety for this world and the world to come. It brings the highest civilization, the most prosperous business life; it means peace and happiness in the homes, justice in the courts, honor in trade, purity in politics, integrity among men, virtue among women, obedience among children. It means health and culture; sound bodies, clear minds, pure hearts, happy lives.

"Godliness hath the promise of the life that now is, and that which is to come." We believe in Bible doctrine as interpreted and preached by John Wesley, John Fletcher, Adam Clarke, Richard Watson, Francis Asbury, Jesse Lee, Lovic Pierce, and a host of saints of large brain and pure hearts who wrought mightily in the earth and have gone home in triumph to worship at the feet of the King. We do not believe that God or his truth, that human nature or sin has changed in the slightest particular. The truth that justified by faith in the times of Martin Luther, justifies by faith today; the (Continued on page 8.)